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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LX. NOVEMBER, 1864. No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions held its Fifty-fifth Annual Meeting at Worcester, Massachusetts, in Mechanics' Hall, commencing Tuesday, October 4, at 4 o'clock, P. M., and closing Friday, October 7, at 11 o'clock, A. M.

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Rev. Geo. B. Bacon, South Orange.
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Henry Wilkes, D. D., Montreal.

New Brunswick.

Rev. C. G. McCully, Milltown, St. Stephen.

Rev. Jeremiah Porter, Atlanta, Ga., Chaplain U. S. army.
K. A. Burnell, Agent Chr. Commission, Memphis, Tenn.

Sandwich Islands.

R. W. Wood, M. D.

Missionaries.

Jonas King, D. D., Greece.
Rev. Augustus Walker, Eastern Turkey.
Rev. George H. White, Central Turkey.
Rev. A. B. Goodale, M. D. do.
Rev. William Wood, Mahratta mission.
Rev. L. Bissell, do.
Rev. James Herrick, Madura mission.
Rev. Edward Webb, do.
Rev. Henry H. Jessup, Syria mission.
Rev. James A. Bates, Ceylon mission.
Rev. Justus Doolittle, Fuhchau mission.
Rev. William Ireland, Zulu mission.
Rev. E. W. Clark, Hawaiian Islands.
Rev. E. T. Doane, Micronesia.
Rev. S. R. Riggs, Dakotas.

ORGANIZATION.

At the appointed hour, the President of the Board, Dr. Mark Hopkins, took the chair, and called upon the Rev. Dr. Child, who implored the divine presence and blessing.

Rev. J. H. Pettingell was chosen Assistant Recording Secretary, and Dr. Sweetser, Rev. E. Cutler, Dr. Wood, Rev. Charles Bush, and Rev. S. J. Humphrey, were appointed a Committee of Arrangements.

A Business Committee was also chosen, consisting of Dr. Bacon, Wm. E. Dodge, Esq., John Kingsbury, Esq., Dr. Child, Rev. J. P. Fisher, Rev. John O. Means, and Rev. A. De Witt.

TREASURER'S REPORT.

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of William H. Brown, Esq., A. W. Porter, Esq., Orrin Sage, Esq., N. Durfee, M. D., L. H. Delano, Esq., T. P. Handy, Esq., and J. Field, Esq. This committee subsequently reported, briefly, that they had found the accounts correct and fully satisfactory.

REPORT OF THE PRUDENTIAL COMMITTEE.

An Abstract of the Annual Report of the Prudential Committee was read, and the different portions of the Report were referred to committees constituted as follows:

On the Home Department:—William E. Dodge, Esq., Dr. William Adams, S. B. Chittenden, Esq., Hon. C. T. Hulburd, John Kingsbury, Esq., Hon. Asahel Huntington, Hon. S. Williston, Hon. S. H. Walley, Dr. Jos. P. Thompson, Hon. A. C. Barstow, A. D. Lockwood, Esq., A. Kingman, Esq., J. C. Tyler, Esq., Rev. J. P. Gulliver, Hon. William Hyde, Z. S. Ely, Esq., and J. N. Stickney, Esq.

On the African Missions:—Dr. Dwight, Dr. Young, E. Alden, M. D., Dr. Sabin, Dr. Blodgett, Dr. Arms, Rev. D. Dyer, and Rev. W. R. Stevens.

On the Missions to Greece and Syria:—Dr. George E. Adams, Rev. S. G. Buckingham, Rev. L. F. Clark, Rev. G. R. H. Shumway, Rev. J. B. Miles, Rev. B. C. Megie, Rev. Thomas Laurie, and Rev. R. M. Sargent.

On the Missions to Western and Central Turkey:—Dr. Walter F. Clarke, Rev. D. Greene, Dr. Palmer, Dr. Budington, Col. Borden, Rev. B. F. Parsons, Rev. J. W. Williams, and Rev. W. A. Nichols.

On the Missions to the Nestorians and to Eastern Turkey:—Dr. Joel Parker, Dr. A. D. Eddy, Rev. A. Marsh, Dr. Chickering, Dr. Field, Rev. George W. Cressey, Rev. E. W. Gilman, Rev. H. Eddy, and Rev. J. Hamilton.

On the Mahratta Missions:—Dr. Todd, Dr. Bladgen, Dr. Vermilye, Rev. William Clark, Dr. Canfield, Rev. A. Dunning, Rev. N. Beach, Rev. C. R. Palmer, and Rev. E. C. Cummings.

On the Tamil Missions:—Dr. H. B. Hooker, Dr. William Thompson, Dr. Goodale, Rev. C. Durfee, Rev. A. Tobey, Rev. T. Rolston Smith, Rev. D. R. Cady, Rev. A. Mandell, and Rev. S. G. Willard.

On the China Missions:—Hon. Peter Parker, M. D., Dr. Dutton, Dr. S. T. Seelye, Rev. L. Ives Hoadley, Rev. A. L. Chapin, Rev. Roswell Foster, Rev. P. B. Day, Rev. George Soule, and Rev. J. P. Cushman.

On the Sandwich Islands and the Micronesia Missions:—Dr. Bacon, Dr. W. A. Stearns, Dr. Shaw, Dr. Daggett, Dr. Poor, Rev. F. A. Spencer, Rev. W. W. Davenport, Rev. R. W. Wood, and Rev. L. H. Cone.

On the North American Indians:—Dr. Bouton, Hon. T. W. Willams, Hon. Samuel Miller, Rev. R. Woodhull, Rev. P. Lockwood, Rev. G. P. Tyler, Rev. John Pike, Rev. F. D. Avery, and Rev. M. B. Angier.

These committees reported at different times during the progress of the meeting, stating that they had examined the different portions of the Report submitted to them respectively, and recommending that they be accepted and published as usual; and it was

Resolved, That the Report presented to the Board by the Prudential Committee, and duly examined and approved by the Committees to whom the several parts thereof have been submitted, be the Annual Report of the Board for the past year, and published as such under the direction of the Prudential Committee.

The committee on the missions to Greece and Syria reported as follows:

The committee on those parts of the Report of the Prudential Committee relating to the missions to Greece and Syria have carefully read the same, and cordially recommend that they be accepted by the Board and published. The committee rejoice in the presence at this meeting of our venerable friend, Dr. King, who for thirty-six years has labored so wisely and efficiently for Greece. They would also express their affectionate sympathy with our younger brother, also with us at this time, Rev. Mr. Jessup, of the Syria mission, in his painful bereavement and trials. The prosperous state of education in connection with the mission in Syria, the hopeful condition of the college at Beirut, and the remarkable readiness of the people to support their own schools, are thought worthy to be noticed as matters of thankful rejoicing.

The committee on the Tamil missions, after expressing approbation of the reports, add:

Your Committee will only state that, in view of the recent losses of the Madura mission, by death and removals, and the great importance of that mission, there is the most urgent need of reinforcement; and they trust the Prudential Committee will use their best endeavors to meet the earnest appeals for help made by the missionaries now in that field.

From the committee on the missions in China, the report was as follows:

Your committee have examined the Reports on the China missions and recommend that they be adopted. And in doing so, they would call special attention to the appeal from North China, in behalf of a *Chinese press*, to be established at that important centre of influence for the whole Empire; and to the reiterated and earnest entreaty for more laborers to be sent to that field, unequaled in extent of territory and population by any other in the heathen

world,—emphasized as it is by the wonderful providence of God, by which so many millions of Chinese idolators are now accessible to the missionaries and the gospel of Christ. We regard these two subjects as demanding the special attention and action of the Board.

The committee on the Sandwich Islands and the Micronesia missions recommended the adoption of the following Resolutions by the Board, and they were adopted.

1. That the exhibition given in this Report, of a people lifted from the lowest depths of sensuality and barbarism into the position of a Christian nation, girding itself to the work of sustaining its own religious and educational institutions, and also of sending the gospel it has received into "the regions beyond," calls for devout thanksgiving to God for the blessing which has led to this signal success, and furnishes the most cheering encouragement to this Board, to go on with renewed zeal and hope in the work of evangelization.

2. That in view of the critical position of the Hawaiian churches, in their present stage of transition to independence, surrounded as they are by perils of various kinds, arising partly from an increasing worldliness stimulated by successful secular enterprise, and partly from the insidious endeavors, made by professed Christians of another name, to introduce another faith and another form of worship among them,—we invite in their behalf the special and earnest prayers of the Christian community for the abundant out-pouring of God's Spirit upon them, to keep them from falling, and make them steadfast in the knowledge and love and service of their Master, even as they have been taught. Never was this heavenly gift so imperatively needed as at this moment, for on its abundant bestowment alone does their very salvation depend.

The committee also remark, that "the Report on the Micronesian islands is a narrative of continued success, which ought to be acknowledged with gratitude."

RECENT EVENTS IN TURKEY.

The committee to whom were referred reports on the missions to Western and Central Turkey, made a report, embracing resolutions which, after some discussion and amendments, were adopted as they are here presented.

The committee on the Missions to Western and Central Turkey, respectfully represent,

That they have examined all the parts of the Prudential Committee's Report which relate to these missions, and recommend that they be approved by the Board, and published in the next Annual Report.

Of the many topics of interest set forth in the above named documents, the committee ask leave to fix the attention of the Board especially upon one, viz: the recent remarkable acts of the Turkish Government, in seizing the presses and closing the bookstore of our mission, and arresting and casting into prison certain of its own subjects, who were guilty of no other offense than that of exercising, in accordance with the laws of the empire, the religion of their choice.

It will be remembered, that since the close of the Crimean war, the Sultan, yielding to the solicitations of friendly Christian powers, and especially to those of the British Government, has, with a seeming cordiality of consent, accorded to his subjects of every religious name, and to foreigners temporarily residing in his dominions, entire freedom of faith and worship; so that, under the protection of the memorable Hatti Humayoun, Moslem and Greek, Armenian and Protestant, the stranger and his household, the missionary and his converts, all races, orders and sects, have, till of late, had the acknowledged right to worship and be taught in whatever places, and by whatever modes, their religion, preferences, or needs might require. In return for these ample liberties, our missionaries and assistants, at all the stations in Turkey, have been instructed to abstain, and so far as the committee have information, have in fact abstained, from every form of assault upon the religion of the Court, which might be justly construed as an abuse of privilege or an insult to the Government, or a stigma upon the popular faith. But the dawn of Christian intelligence, penetrating and arousing the Moslem mind, and the growing conviction of many a thoughtful Turk, that the doctrines of the Protestant faith are of divine authority and saving use, had at length created among the ignorant and fanatical masses an apprehension, that their religion would by this means be ultimately sapped and overthrown. The Government, seemingly oblivious of its own most solemn pledges, and taking time neither to notify its victims nor to inform itself, under the plea of alleged danger from popular violence, made haste, in July last, summarily to set its seal upon the printing presses, and close the doors of the book depositories, of our and the English missions; and proceeding to more violent measures, seized and thrust into prison several of its Turkish subjects, who were either well known converts to Christianity, and had long lived unmolested in the exercise of their rights, or were suspected of a secret leaning towards the Protestant faith; where, without process, or trial, or charge, on the part of their persecutors,

they were detained for many weeks, some of them being in durance still. At the earnest remonstrance of Mr. Brown, who, in the absence of the resident Minister, for the time represented the American Government, the Sultan made inquest, ascertained the entire innocence of our missionaries and their helpers, released the printing presses, reopened the book depositories, retraced his steps thus far, but left the converts in prison, and the missionaries under unmerited, and, as the committee believe, utterly unlawful restraints. The converts, with one exception, could obtain neither reprieve nor a hearing. The missionaries were required to cease their accustomed endeavors to propagate the truth in places of popular resort, as in the khans, and to confine the sphere of their activities for the future to their dwellings, book depositories, and places of public worship. This latter demand, closing as it does the great door of access to the Turkish mind, and forbidding the ambassadors of the gospel to deliver their message, is the most significant, and withal the most frightful of all the acts of the Turkish Government, of which the Board and the world have now reason to complain. For it raises at once the grand issue, vital alike to the interests of Christianity and the well being of states, whether the news of man's salvation may or may not be peacefully proclaimed to the millions who sit in darkness, waiting for the glad tidings, so early intended, so late to arrive. The committee are confident that neither this nor any other missionary Board, nor any part of the Protestant world, ever can look upon this new barrier to the spread of the gospel, set up by an act of arbitrary power, and having for its support neither antecedent nor authority, nor treaty, nor law, without the utmost concern and foreboding. Such, so far as the committee have intelligence in the premises, is the present state of this most interesting and most painful case; except that two or more of the arrested converts have been recently removed from their confinement in Constantinople, and, as is believed, sent on their way to distant and solitary and cruel exile.

In view of these portentous developments, and having in mind not the future of missions only, but of Turkey as well, the committee unanimously recommend to the Board the following Resolutions, to wit:

1. That this Board has heard, with profound surprise and apprehension, of the late attempt of the Turkish Government to return to a policy which has been so extensively abandoned by the civilized world, and which, by all the lessons of history, is shown to be as perilous to rulers as it is oppressive to subjects; invading liberties of which it is itself the voluntary guardian, and overturning rights which are no less the bulwark of empire than they are the sanctuary of religion, and the shelter and the home of the people.

2. That this Board records, with unfeigned satisfaction, its sense of the great decorum which its missionaries have uniformly shown in their intercourse with inquiring Mussulmans, and of the fidelity with which they and their assistants have observed the well known instructions of the Prudential Committee in that regard.

3. That this Board hereby expresses its earnest sympathy with those suffering inquirers for saving truth, who, under a government pledged to universal religious toleration, are yet enduring the rigors of a cruel persecution, separated from their families, some of them in exile, some in prison. Our prayer is, that they may be speedily restored to that liberty which they have done nothing to forfeit, and to the exercise of those public Christian virtues by which they shall at once do most to honor the gospel, and to serve and uphold the state.

4. That inasmuch as the just and wise policy, of not interfering in the internal government of other nations and empires, has always been observed by the Government of the United States, the duty of our Government toward our missions extends no further than to the protection of our missionaries as American citizens, against all outrages on their persons, their property, or their just liberty of speech and worship; and having performed that duty efficiently and promptly, by the agency of our diplomatic representative at Constantinople, neither the President nor Congress can be invoked to interpose, otherwise than by a purely moral influence, for the protection of Turkish subjects, converted from the faith of Islam to the Christian faith.

5. That mindful of the noble position which, in former days, the Government of Great Britain has held, on the question of universal freedom for faith and worship, and remembering especially the distinguished part which Lord Stratford de Redcliffe, Her Majesty's then Ambassador to the Porte, performed in procuring that charter of Turkish liberty, the Hatti Humayoun, this Board looks with confident expectation to the Government of Great Britain, believing that her Majesty's advisers in this behalf, will not fail to estimate the magnitude of the many interests involved in the pending issue, bearing as it does upon the well being of the powerful Christian races residing within the empire, the liberties and destinies of the growing Protestant communities, to say nothing of the millions of Moslems to whom inquiry and conviction, and ultimate and certain evangelization, are as inevitable as the course of thought, and

the purpose and the promise of the Almighty; that they will appreciate the influence of a right decision of this question upon the progress of Christianity in coming time and among many nations; and calling to mind also the honorable part which the people of Great Britain have taken in every such movement of modern civilization, will,—in accordance with the immemorial policy of the British Government, and with its recognized position as the protector of the native Protestant population in the Turkish empire,—interpose such remonstrances, and, if need be, such demands also, as shall secure to the persecuted subjects of the Turkish Government, and to all who live, or shall hereafter live, under the Turkish rule, present and prospective freedom from exile, or bonds, or molestation, or censure, on account of their religious faith, or any reasonable expression of it before others, so long as its exercise and expression shall involve no infringement of existing law.

"REFORMED CATHOLIC MISSION" AT THE SANDWICH ISLANDS.

Dr. Anderson, in behalf of the Prudential Committee, communicated the following special report:

The Recent Interference with our work at the Sandwich Islands.

It is a thing of course for the Romish Church to send its agents into every important field occupied by Protestant missionaries. In this that Church is consistent with its avowed principles, for it denies to us Christian privileges, and is the declared enemy of our religion. Accordingly the Romish missionaries forced their way, thirty years ago, into the Sandwich Islands, although our labors then covered the whole ground; and they did not scruple to use the naval power of France to overcome the reluctance of the Hawaiian Government.

As, however, the Romish mission has never gained a controlling influence in the Island Government, and as our struggle with it has been only among the people, we have not hitherto had much to fear from it. It is even a question, whether so much of just that sort of antagonism was not useful, on the whole, both to the missionaries, and to their converts.

At any rate, the work of christianizing the Islands advanced steadily, through the blessing of God, until, in the year 1863, we completed the religious organization of our churches, and devolved on them the responsibility of self-government, and also, to a great extent, of self-support. The Hawaiian Government, as such, though Protestant in its legal character, had no inconvenient entanglements with either denomination previous to the year 1862; and the ministers of religion, both Protestant and Romish, felt that they had the freest scope for the exercise of their sacred functions. Indeed, nothing seemed wanting for the religious accommodation of all classes of the people, from the king down to his lowest subject, except an Episcopal clergyman of evangelical sentiments and good abilities and character, to reside at Honolulu, where a small number of people of foreign origin, and the king who had been in England, and his queen whose father was of English birth, were supposed to prefer the Episcopal form of worship. To meet this state of things, the Foreign Secretary of this Board, a few years since, advised an excellent bishop of the American Episcopal Church to procure the sending of an evangelical presbyter to Honolulu, and there was some conference on the subject, but no one was sent.

Not long after this, at the commencement of 1860, a movement was made from the Sandwich Islands to obtain such a clergyman from England. Dr. Armstrong, then President of the Board of Instruction, and Mr. Wyllie, Minister of Foreign Affairs, acting under direction from His Majesty, wrote to the Rev. William Ellis, in London, asking him to take measures for securing an Episcopal clergyman for Honolulu; stating, that the king would guarantee him a thousand dollars annually towards his support, and grant a lot of land for an Episcopal church. It is understood that the new presbyter was to be made chaplain of the royal family, and private tutor of the young heir to the throne, who died, however, not long after. Mr. Ellis had once resided at the Islands, and was desired to procure an evangelical clergyman, such as he believed would be adapted to the situation; but not one of high-church proclivities, for such an one would not have the sympathy and support of the other evangelical ministers on the Islands. Such an Episcopal clergyman was then needed, and would strengthen the cause of Christian piety on the Islands, and receive a cordial welcome from all the American missionary brethren.

Mr. Ellis placed the letters in the hands of the Secretary of the "Colonial Church and School Society," and the Committee of that Society, approving of the object, submitted them to the Bishop of London, who expressed his entire concurrence in the proceedings, and his readiness to aid in carrying them out. And application was actually made to one or two suitable individuals, but without success.

The Consul-General of the Sandwich Islands in London is an Englishman, but was never at the Islands. He also had been written to by Mr. Wyllie,—it must be presumed in strict accordance with the letters addressed to Mr. Ellis,—but he at once put himself in communication, not with

either of the great Missionary Societies in the Church of England, but (as Mr. Ellis says) with individuals belonging to the "section of the Church of England characterized by extreme ritualism," with a view to sending a bishop to the Islands "with all the paraphernalia," as he expresses it, "appertaining to his office and functions." On learning this from the Consul, Mr. Ellis objected,—and here, too, we use his own language,—"that such a procedure would be a great mistake, as the bishop, if sent, would probably fail, while a respectable pious clergyman, who would co-operate with the Christian ministers already there, would prove a real blessing; especially to those who cherished attachment to the system of the Church of England, of which, except as one of the various forms of Christianity, the king must necessarily be ignorant."

Mr. Ellis's objections were not regarded, while the endeavor to send a mission to the Islands, to consist of a bishop and three presbyters, was prosecuted to a successful issue. It was the original plan to add two more presbyters from the United States, making a mission of six in all; but this part of the plan, for some reason, was not carried into effect.

The Prudential Committee do not bring this remarkable interference with our work at the Sandwich Islands before the Board from a *sectarian* point of view, but solely in its relations to the prosperity of the missionary work. This new mission is really a great innovation upon the usages of Protestant missions, and is the practical assertion of a very dangerous principle. We know of nothing like it, unless it be in Western Asia. The onsets of the Church of Rome we can bear, but "a house divided against itself shall not stand." Every Protestant denomination of Christians, every Missionary Society, has a deep interest in the case.

The American Board has been more than forty years endeavoring to elevate a race of barbarian pagans, on those remote Islands, to the level of a civilized Christian community; and for this purpose it has sent forth a hundred and fifty laborers, male and female, and has expended considerably over a million dollars. If now, after it has succeeded, and can point, as the result of its labors and expenditures, to a Christian nation, recognized as such by the Christian nations; to a self-governing Christian community, wonderfully transformed in manners and morals; to the missionary work so far accomplished there, that if the churches we have planted and organized are let alone, they can live and thrive with but little more of our aid;—if now, in this hour of our victory, after so long and arduous a conflict and so great an expenditure, it shall be judged right and proper for a body of professed allies to come upon us, with the evident intent, if it be possible, of taking entire possession of the field,—what a hindrance and discouragement that would be to prosecuting these great and costly missionary enterprises!

It is well, for the calm and candid discussion of this case, that it involves the Christian honor of no one of the great Churches of Christendom, of no one of the great Missionary Societies. For we have the declaration of the late excellent Archbishop Sumner, in a letter to the Foreign Secretary of this Board, corroborating our other testimonies, that this mission had its origin with "certain individuals," who "*formed themselves* into a committee, for the purpose of taking advantage of the proposal of the king of Hawaii, and with the ultimate view of establishing a bishop on the Polynesian Islands." Nor had the good Archbishop himself even heard of the plan, until he was informed of it by the Foreign Secretary of this Board, some months after the self-appointed committee had commenced its operations.

Gradually, in the progress of the missionary work, there has been developed and established A LAW OF CHRISTIAN COURTESY, for the government of Missionary Societies,—our great common law. All Protestant Societies have found it for their advantage to observe it. And it is vitally for their interest, and for the interest of all the several Churches for which they act, and of Christ's kingdom, to observe it strictly, and to discountenance every violation of it.

The plea set up for sending an English bishop to the Sandwich Islands is, that such a bishop was requested by the king of the Islands. But we have the correspondence, and we know that his request was simply for an Episcopal presbyter to reside at Honolulu. If, many months after the self-appointed committee in England had set the wheel in motion, the young king was persuaded to give his assent to the plan of sending a bishop; if he even wrote to the Queen of England, as is affirmed on somewhat doubtful authority, *that* may serve to account for the fact, that Earl Russell gave his license for the consecration of a bishop, and that the Archbishop of Canterbury and the Bishop of London felt bound to consecrate him; but it in no degree justifies the previous acts of the committee; nor would it have been regarded, as we fully believe, by either of the great Missionary Societies of the English Church, as justifying a mission that, by its numbers, constitution, prestige, and the intensity of its ritualistic spirit, was evidently designed to supplant, on those Islands, the institutions and influence of the missionaries sent out by this Board.

The movement by the parties in England, not excluding Bishop Staley and his associates, was no doubt entered upon with

very inadequate and mistaken views of the number, character, and labors of the American missionaries, and of the great religious and social changes which had resulted therefrom. A work, published in London by the Consul-General, in the interest of the new mission, with a commendatory preface by the Bishop of Oxford, did not hesitate to pronounce the American mission at the Islands to have been *a failure!* —though the authorities, to which the author frequently refers, were enough to have taught him better, and of course left him inexcusable for his ignorance.

Bishop Staley, soon after his arrival at Honolulu, with his three presbyters, (which was in the autumn of 1862,) published in a sermon what he calls the "leading features of the church system," which they had come "to establish among the people of the Islands." These may be described very briefly, in nearly his own words.

The worship of the people, he says, was to be "guided by Holy Scripture, as interpreted by the ancient fathers, implying by that term those chiefly of the first five centuries—the purest ages of the Church." They were to be taught, that their infants were, by baptism, "made members of Christ, children of God, and inheritors of the kingdom of heaven." And when the baptized children arrived at "years of discretion," they were to be encouraged to believe that they would "be strengthened by a new gift of the Holy Spirit, imparted to them by the imposition of hands," in "the holy rite of confirmation." Being thus "initiated into full communion with the Church," they were to be deemed fitted to "approach the Blessed Sacrament of Christ's Body and Blood." The baptized were also to be taught, that they were not to wait till they were "converted by some sudden, irresistible impulse," but to regard themselves "as already, by baptism, grafted into Christ's church," and not only bound, but "able to crucify the old man, with his evil deeds, by the strength already imparted from above." If their consciences were "burdened with sin," they were to be encouraged "to come to the minister, and open their grief," and "receive the benefit of absolution." The islanders, under the instruction of the American missionaries, are wont to call one day in seven the *Sabbath*, but "most falsely and mischievously," in the opinion of Bishop Staley; "for the Church provides an order of prayer to be said *daily* throughout the year." "Such," he adds, "are some of the leading features in that church system we come to establish among the people of these Islands."

The Board will at once see, that the doctrines involved in this "church system" could not possibly be "established among the people of those Islands," and become prevalent, without a dangerous revolution in their religious opinions and habits; nor without going far to dispossess us of the field we have struggled so long and expended so much to win.

It is proper to add, that the office and work of our brethren as Christian ministers, as well as their churches and native ministry, are ignored by the Reformed Catholics, (as they call themselves,) as much as they ever were by the Roman Catholics. They never meet our brethren as divinely authorized Christian missionaries, and the natives see it.

Thus far, they have found it hard to interest the people. Excepting a few extraordinary occasions, their audiences have everywhere been small, even within the precincts of the court. Their worship is too showy, too like that of the Roman Catholics, for the religious taste of the people. Still this mission, having come with a virtual commendation from Queen Victoria, and having been most cordially adopted by the late king, and falling in with the taste and tendencies of the present reigning family, is exerting an influence in the Government, which occasions much uneasiness. The Minister of Foreign Affairs, the Minister of the Interior, one of the Justices of the Supreme Court, the Attorney General, and the Governor of Maui (a native,) have joined the Reformed Catholic Church. The only other cabinet minister is a French gentleman, and he is a Roman Catholic. Bishop Staley, though remaining at the head of his mission, has been made chaplain to the king, and a member of his Privy Council.

The time allotted to this Special Report has allowed no extended quotations from the correspondence, nor a statement of the matters of detail; but should the case be referred to a committee, to report thereon during the progress of this meeting, that committee will find an ample and carefully prepared historical account of the mission now under consideration, in the Twentieth Chapter of a new work on the Hawaiian Islands, which will be placed in its hands.

At the close of the chapter just mentioned, will be found a noble protest of the Earl of Shaftesbury against a similar attempt, and by the same class of persons, to send a bishop and six presbyters to the capital of Madagascar, where the London Missionary Society had long and successfully labored. The protest was made at a meeting held in behalf of the London Missionary Society, at which the Earl presided. It is understood that the mission was not prosecuted,—as it may be hoped the one sent to the Hawaiian Islands will not be. The Committee cannot but regard the mission of Bishop Staley as fraught with far more evil than good to the Protestant community on those Islands; nor can they believe that their brethren of the Episcopal Church, whether in England, or

in this country, when once they understand the case, will desire its continuance in its present form.

This paper was referred to the committee on the Sandwich Islands and Micronesia, with instructions to present a separate report in respect to it. Dr. Bacon, in behalf of that committee subsequently reported, as follows:

The American Board of Commissioners for Foreign Missions in its annual meeting at Worcester, October 4, 1864, having received a Special Report from the Prudential Committee, concerning the so-called Reformed Catholic Mission in the Hawaiian Islands, is constrained to put upon record, and to publish, an appeal to all Protestant Missionary Societies, and to all Protestant Christians, against the principles on which that Mission has been established and is conducted.

Forty-five years ago, we sent forth the first missionaries to the Sandwich Islands. The natives of those islands were at that time not only heathen but savages. They had no history, and almost no traditions. They had no letters, and no foreigner had ever reduced their language to writing, or inquired into its forms and structure. Their only dwellings were huts of grass. Their mechanical skill was only sufficient to construct canoes, to fabricate fish-hooks and weapons of war, to manufacture mats from grass, and a rude, paper-like cloth from the bark of certain trees, and to decorate their persons with the plumage of birds. Their religion was a most degrading heathenism, and their hideous idols were worshiped with human sacrifices. The family institution can hardly be said to have existed among them, for in their practice of polygamy, not only might the husband have many wives, but the wife might have many husbands, and children were killed without scruple at the convenience, or in the anger or weariness of parents. They had no conscience that made them ashamed of falsehood, of fraud, or of murder; and in licentiousness, not Paphos, nor Corinth, nor Sodom could surpass their universal and brutish degradation. From forty years of occasional intercourse with the ships of civilized and commercial nations, they had acquired nothing but new vices, new diseases, new implements of mutual destruction, and the art of distilling a fiery drink for the purpose of intoxication.

By an extraordinary concurrence of events, in which we cannot but acknowledge the ordering of God's providence, it came to pass that our first missionaries, on their arrival at the islands, found that the ancient idolatry, with its priesthood, its altars, and its capricious and burthensome restrictions, had just been overthrown, not at all in the progress of new ideas, but simply at the whim of a new chief, succeeding to the possession of absolute power. Neither the king nor the people had any thought of seeking a new religion, or of accepting it if offered to them. With much difficulty our missionaries, having in their company several natives who had strayed to this country and had been educated by Christian charity, obtained permission to remain upon the islands, first for a few months, and afterwards for a longer period, till the beneficent character of their work began to be appreciated, both by the chiefs and by the people. Their patient and persevering labors, in the face of many disheartening difficulties, were rewarded with remarkable success. They studied the language, and mastered its principles and its idioms. They gave it an alphabet and an orthography, so simple and perfect that adults as well as children could easily learn to read it. They established schools; they created school-books; they translated the Bible; they enriched the language with Christian hymns; they taught in their schools for all, not only reading and writing, but arithmetic and geography; they initiated a system of higher education for such as might require it; and all the while the one great object of their teaching was to communicate that knowledge of Christ as the Saviour of sinners, which is "the power of God unto salvation to every one that believeth." After years of labor, they began to rejoice in the manifested efficacy of the gospel which they preached. They began to see, in one and another, that ever marvellous change of character which attests the presence of the Holy Spirit, and in which the gospel becomes its own witness. Almost thirty years ago, they were permitted to see, throughout the archipelago which was the field of their labors, a most memorable victory of the gospel over ignorance and sin. Thousands of the Hawaiian nation gave credible evidence of an intelligent and spiritual faith in Christ, and though some (as was to be expected) have fallen away, the perseverance of thousands, through life and in death, has proved the reality of their conversion to God.

The result of our mission, at the end of forty years from the arrival of our first missionaries, was, that the inhabitants of the Hawaiian Islands had become substantially a civilized and Christian nation, recognized as such by the leading powers of Christendom. The Bishop of Oxford has given the sanction of his name to a book (written by an Englishman who never saw the islands) which pronounces our mission "a failure;" but the question may be fairly raised whether, in his lordship's own diocese, the number of the agricultural peasantry who can read the Bible intelligibly, and can give an intelligent account of what the Christian reli-

gion is, or of the difference between Protestantism and Romanism, is as great as it is among the peasantry of Hawaii. We may challenge any detractor to show, that even in the city of Honolulu, the political and commercial capital of the nation, where a demoralizing and malignant influence from foreigners is most concentrated, the aggregate of vice and crime is greater, in proportion to the population, than it is in London, or in any commercial city of the British empire or of the United States. Our missionaries found the Hawaiians almost as naked as Adam and Eve in Paradise, and quite as far from being ashamed. The people whom they found in that condition are now decently clothed. Thousands of families are dwelling in humble but comfortable homes. Native workmen are busy in the various mechanical trades; and to a wide extent habits of industry and thrift have superseded the indolence and wastefulness of savage life. The Christian Sabbath, that characteristic institution which distinguishes British Christianity on the continent of Europe, and which we have received as part of our inheritance, is observed by the Hawaiian people as generally and as carefully as it is observed in Scotland or in New England. On that day, "the sound of the church-going bell" floats over the valleys and is echoed from the mountains; and of the entire population, as large a portion as in any other Christian country answers the call to public worship. In cheerful throngs, decently appareled, they resort to Christian temples, humble but comfortable, and in many instances substantial, built by native hands and paid for mostly by native contributions. They worship the God of the Bible in their own melodious language, not indeed with ceremonial pomp, but according to the simplest ritual of Protestantism and of primitive Christianity; with prayers offered in the name of Christ; "with psalms and hymns and spiritual songs, making melody in their hearts unto God;" with the reverent hearing of God's Word, and with the administration of baptism and the Lord's Supper.

So great a moral and religious revolution, was naturally followed by a corresponding revolution in the administration and the frame of government. Forty-five years ago, the government there was a simple and absolute despotism. All power was in the hands of one man, the son and immediate successor of Kamehameha the Conqueror, who, in a series of savage wars, had brought all the islands under his dominion. The chiefs were the mere vassals of the king and had no power but by his will. The people were the property of the chiefs and there was no law that could protect them against any outrage. Twenty-five years ago, the then reigning king, Kamehameha III., freely proclaimed a written constitution, the *magna charta* of the Hawaiian nation. By that charter, all the liberties which the English people have achieved for themselves through so many ages of conflict were conceded and guaranteed to the Hawaiian nation forever. A frame of government, modelled after the British constitution, with its King, Lords, and Commons, was established. A wise distribution of legislative, judicial, and executive powers, was provided for the security of liberty. Such was the natural result of Protestant, Evangelical Christianity, victorious over heathenism.

Forty years after the commencement of our mission, the Christianization of the Hawaiian Islands was already so far advanced that we, as a society for propagating the gospel in heathen and unevangelized countries, had already entered upon the process of closing our appropriate work, and of leaving the religious institutions, which by God's blessing we had planted there, to their own self-perpetuating power, and to the activity and zeal of native Christians, under the paternal guidance of our surviving missionaries, most of whom were beyond the noon of life. Those native Christians were even then sending forth their own foreign missionaries to the Marquesas Islands, and to the coral isles of Micronesia. Such was the religious character and condition of the Hawaiian people, when a self-constituted Committee in London, taking advantage of the desire which the king of Hawaii had expressed, for an Episcopal clergyman to reside at Honolulu, who, beside ministering to the few English and American Episcopalians there, might become the chaplain of the royal family, and the tutor to the infant prince, organized and sent forth what calls itself the "Reformed Catholic Mission," consisting of a bishop and three presbyters, and proposing to itself an indefinite enlargement, as if the work of annexing those islands to the visible kingdom of Christ, and of planting there the institutions of a truly catholic Christianity, were then to be commenced.

The settlement of a Protestant Episcopal minister of the gospel at Honolulu would have been welcomed by our missionaries, and would have been to us an occasion not of complaint but of gratulation. His success in gathering a congregation of Episcopalians from among the foreign residents, and in ministering to the moral and religious improvement of the royal family, would have given joy to our missionaries and to us. Nor could any complaint have arisen, if he had received ever so many native converts into his own communion. Whether the peculiar ritual and ecclesiastical arrangements of Protestant Episcopalianism are suited to promote the Christian life and progress of the Hawaiian people is a question worthy to be solved by a fair experiment; and to such

an experiment neither we nor our missionaries would have offered any objection. But this "Reformed Catholic Mission" attempts no such experiment. It enters the field renouncing, in the presence of Romanists, the name of Protestant. It begins its operations not as an ally of our war against ignorance and sin, but practically as an enemy. It repels all offers of fraternity or of courtesy on the part of our missionaries. It refuses to acknowledge their standing as ministers of Christ's gospel. It makes no account of the work which God has wrought by his blessing on their labors,—a work so great and manifest, that they might well say to the Christianized Hawaiian people, "In Christ Jesus we have begotten you through the gospel:—if we be not apostles unto others, yet doubtless we are to you, for the seal of our apostleship are ye in the Lord." The first lessons of its evangelization are to contradict what they have taught concerning the way of salvation for sinners through Christ alone; and to put contempt upon the Christian Sabbath.

In thus protesting against that self-styled Reformed Catholic Mission, we impute no blame to the Protestant Episcopal Church in our own country, nor to the authorities of the Established Church of England. The Archbishop of Canterbury, in consecrating a bishop for that enterprise, acted simply under the force of a political necessity, the king of Hawaii having been represented as asking that favor of the British Government. Nor does the enterprise proceed from either of the two great Societies through which the members of the Church of England conduct their foreign missions. It represents nothing more than a sect or party in the Church of England; a sect which, happily for our common Christianity, is far less formidable in its influence, than it was twenty years ago. Had such a measure as this intrusive mission to Hawaii, proceeded from any Protestant Missionary Society, or from any recognized body of evangelical Christians, it would have been an inexcusable violation of the law of comity, which is respected spontaneously and almost universally by Protestant missionaries and the directors of Protestant missions. As it is, we can only appeal to the public opinion of Protestant Christendom, against an interference which is neither Protestant nor Christian.

THE FINANCIAL POLICY OF THE BOARD.

Mr. Treat presented, in behalf of the Prudential Committee, the following special report in regard to the prospective financial necessities of the Board, and the policy to be pursued under existing circumstances.

The question of Ways and Means has taken, within the last two years, unexpected and startling dimensions. When we met at Springfield, (October 7, 1862,) gold had advanced to 123; when we adjourned, it had risen to 129. At the opening of the meeting at Rochester, as also at its close, it stood at 147. The rate to-day is 190; and we are grateful for a fall of 95 per cent from the highest point which it has reached. What the average will be, during the coming twelve-month, no prudent man will venture to predict.

But our expenditures are mainly in gold. For the vigorous prosecution of our work, we require nearly $300,000 in hard money, (to say nothing of disbursements which can be made in our home currency.) Should we comply with the reasonable wishes of the missions, we should appropriate, for 1865, $290,000 in gold; and they would gladly, as they might profitably, use $10,000 more. It will be seen, therefore, that our financial policy for the coming year, is a problem of the gravest character. The Prudential Committee feel constrained to invite the wisdom of the Board to its solution. Some of the subordinate questions involved in this problem will be briefly indicated.

The first of these questions would seem to be, "*Is this large expenditure of gold inevitable?* May we not, without serious harm, reduce it (say) twenty-five per cent?" Unquestionably we can reduce it, in either of two ways.

1. *We can discontinue certain missions.* But which of all our missions, will the churches consent to strike from the roll? "The smallest," it may be said. But the estimates of the ten smallest amount to only $65,370; hence, if we disband them all, we shall find ourselves, $7,130 short of our proposed reduction. And yet we shall have turned our backs on the whole of Africa, and the whole of China. We shall have surrendered Greece, Madras, Micronesia. We shall have forsaken the Nestorians. We shall have given up Central Turkey, one of the brightest mission fields in the world. Are the churches prepared for such retrenchment as this?

"Take the largest," it may be said. We will select, then, the two which expend amounts nearest to the sum which we wish to save, one in Western Turkey, and the other among the Mahrattas. They ask for $71,332, only $1,168 below our proposed reduction. But, surely, the Board has not forgotten that its work began in the Mahratta field. It was there that Hall and Nott, in 1813, contended so valiantly for the privilege of preaching Christ to the millions of India. And there too, this very day, the Son of Man walks among the golden candlesticks. Nor can we fail to remember that Western Turkey is the birth-place of the Armenian reformation. It was there that William Goodell, a son of Worcester County, unfurled the banner of the cross in 1831;

and there that noblest patriarch of Constantinople has seen achievements of divine grace that have waked the Te Deums of the celestial choir. Are the churches prepared to abandon missions fragrant with such memories?

2. *We can assess the twenty-five per cent on all the missions*, disbanding none. Well, let us ask these brethren who represent us in heathen lands, to surrender one-fourth of their salaries, that so we may save $32,500. They will answer, without question, "By reason of the advance in prices, caused by your civil war, we are straitened now, some of us grievously straitened." And they, in their turn, may ask, "Is it right to muzzle the ox that treadeth out the corn?" The next item in magnitude is the cost of our native agency. By reducing this one-fourth, we shall save $9,000. But is it wise to cripple thus our cheapest and most precious instrumentality? We can make our disbursements for schools one quarter less, thereby saving $8,000, and thereby, at the same time, weakening the influence of those institutions which are training up men and women to be fellow workers unto the kingdom of God. But why proceed with these curtailments? Let us bring to the stand the missionaries, who are with us to-day. Doubtless they will say, "Such a policy can have but one valid defense, sheer necessity."

"But is it true," we shall be asked, "that no reduction can be effected? Have the Committee nothing to propose for the relief of the churches?" Desirous, in this peculiar exigency, to bring the missions as far as may be into a fellowship of trial with the churches, they will suggest, after a careful revision of the estimates, (1), *that the gold appropriations be* $265,000, instead of $290,000, and (2) *that the currency appropriations* (for the Indian missions, the support of missionaries and the children of missionaries in the United States, the sending out of those who shall return to their respective fields during the year, and all other expenses which can be defrayed in our home currency,) *be* $70,000, *making a total of* $335,000. True, this retrenchment will impose an unpleasant necessity upon those who are bearing the heat and burden of the day. Since the fall of Fort Sumter, they have received abundant exhortations to the strictest economy; so that the rate of expenditure is low already. To make it still lower, will almost seem like asking for bricks, but giving no straw. Nevertheless, in the hope that the endeavor of these brethren to lessen their demands as much as possible, will stimulate the churches to afford relief as soon as possible, the Committee offer this scale of disbursements for the consideration of the Board. And they must be allowed to express their earnest desire that the "days" of this trial may "be shortened;" and it will give them great pleasure to announce to the missionaries, "The liberality of the churches permits us to say, Whatever you can wisely expend, you may expect to receive."

A reference to the accounts of earlier years will show still more clearly the stringency of this proposal. In 1858–9, the ordinary disbursements were $376,418; in 1859–60, they were $361,958; in 1860–1, they were $369,874. It will be seen, therefore, that the sum suggested by the Committee, ($335,000,) is $33,413 below the average expenditure of the period just indicated.

We come now to our second question: "*How shall the sum required for the appropriations on the basis suggested* ($335,000) *be obtained?*" The true answer would seem to be, "We may rely upon the charities of the dead for the home currency; and we must rely upon the charities of the living for the gold."

We may fairly assume, that the legacies (which are always paid in the currency of business) will suffice for the $70,000, the average income from this source, for five years, having been $70,600. In the event of severe financial reverses, they might, indeed, fall below these figures; but the deficit could hardly be serious; and the means of canceling it could be provided, it is supposed, in some other way.

But how shall we secure the $265,000 in gold? This, certainly, is a much harder problem. And yet the history of the Board would seem to point to a simple and easy solution. If we go back to the donations of the three years preceding 1859–60, we shall find that they averaged $265,227. If we turn to the donations of the two years succeeding 1859–60, we shall find that they averaged $265,333. In other words, if we take the donations of the six years, prior to the rise of gold, omitting the Jubilee Year, (during which a heavy debt was removed,) we shall find that the donations averaged a little more than $265,000.* *Let the friends of the Board, then, determine to raise just as much now, in gold or its equivalent, as they did then*, and the end will be reached.

It may be said, perhaps, that this method of supplying the necessities of the missionaries will lay a heavy burden upon the churches. Undoubtedly, if gold shall continue where it now is, a very large sum will be required. But (1) it is quite possible, to say the least, that it will fall much below its present rate. And (2) it is not altogether certain that the fall of gold will make it easier to secure the amount in

* This coincidence was entirely unforeseen. The sum required for the gold appropriations was fixed before the average receipts, for the years mentioned above, had been ascertained.

question. Other changes may occur, which may counterbalance the expected gain. The experience of the last two years has shown that, with "a willing mind," it is easy to devise liberal things, even in these abnormal times.

It may be said, again, that this plan will operate unequally. (1) It will bear with special severity upon persons who have fixed incomes. If we assume that gold is to be high, this position must be regarded as well taken; and we can only ask such persons (including many of the truest friends of the Board) to make such an offering as shall be well pleasing to the God of missions. It may be hoped, however, that those whom the Lord has enriched within the last two or three years, will supply their lack of service, "that there may be equality." (2) The time for taking the collections will come to a part of the churches when gold is high; to others it may come when it is low. But we should keep in mind, that the Treasurer must remit from month to month, whatever may be the rate of exchange. Those churches, therefore, that make their contributions, when the premium is high, may justly assume that the Lord is inviting *them* to supply the wants of this service, at that particular time. The friends of missions may regard themselves as drawn up in line of battle. The right wing, surely, will not refuse to move upon the enemy, because the left wing may peradventure be less exposed. Besides, it is by no means clear, as already intimated, that congregations making their offerings after the depreciation of gold, will be the gainers. They may find that, though they have less to give, they have less ability to give.

It may be said again: "You can hardly expect *all* the churches to adopt this plan." But *most* can adopt it. It is to be hoped, moreover, that many will not be satisfied with the advance which it contemplates; and that some which gave nothing to the Board in the years referred to, will aid us now.

But let us bring this question to a practical test. Let us take the donations of 1857-8, $265,827, (the nearest, of any past year, to the sum proposed,) and ask the churches whether they will give now, in gold or its equivalent, what they gave then. The West, by advancing nearly one hundred per cent on the donations of that year, has answered already. And so has Pennsylvania, by advancing more than one hundred per cent. New Jersey has advanced fifty per cent, and may be expected to do more, if it shall be necessary. New York has advanced nearly thirty per cent, and will be sure to perform its part. Southern New England (which furnished last year nearly one-half of the donations) has advanced sixty-five per cent; and it has a reserved strength quite equal to the emergency. Northern New England has advanced thirty-five per cent, and is able to do still more. With these facts before us, how can we question the ability of the churches to contribute $265,000 in gold?

But, after all, "Is there not a more excellent way? To avoid this heavy loss on exchange, why not effect a loan in Europe, and draw against it for the support of the missions, in the expectation of refunding the amount so used, whenever gold shall have regained its normal position?" The question has been frequently asked; and though it will be heard less frequently hereafter, the Committee take the liberty of saying that they fully considered this question soon after the annual meeting at Springfield, but that after taking the advice of those who seemed to be most competent to aid them, they became satisfied that the policy of creating an enormous debt, in the circumstances, (even supposing it to be practicable, which was very doubtful,) must be regarded as exceedingly hazardous; and they believe that the financial history of the Board, during the last two years, has affirmed this judgment.

The main features of the plan, therefore, which the Committee propose for the consideration of the Board are, (1) that $265,000 in gold, and $70,000 in our present currency, be proposed as the rate of expenditure, and that (2) while the legacies are relied upon for the latter, the churches be requested to provide the former. And it is respectfully submitted that, for the adoption of this plan, there are very strong reasons.

1. *It will bring the churches into closer fellowship with the missionaries.* The brotherhood at home will feel, more than ever, that it is directly ministering to the brotherhood abroad; that the work is one, the joy one, the reward one. Those self-denying men who have toiled so faithfully in distant, perhaps ungenial climes, whose patriotism, now that the life of our nation is in jeopardy, turns hitherward, even as the needle to the pole, who teach their churches to pray so fervently for the rescue of our country from all its trials and all its sins,—those men (who will not say?) *must* have and *shall* have the gold. They deserve it; and for their sake, as well as the Master's, we will count it a privilege to send it to them.

2. *It will bring the churches into a closer conformity with the new law of living, which the providence of God is enforcing upon us.* We have been prone to say, in past years, "How little can I give?" "How little can I do?" But He who is All-Wise, as well as Almighty, has lifted us up from this low level, to set us down on a plane that accords far better with our great commission. He has made us willing to surrender our children, our property, for the Government which he has given us. If we have not learned the *luxury* of sacri-

fice, we have at least learned the *duty* of sacrifice.

What is there that we so much need as the employment of this new force, whenever and wherever Christ shall appoint? The friends of the Board have begun well. Within the last three months, especially, they have shown that they are standing upon this higher level. Shall we not all say, "Master, it is good for us to be here."

3. *It will bring the churches into closer sympathy with the work which our Saviour is doing for the redemption of man.* When our great national tragedy shall have ended; when the Union, restored, unchallenged, complete, shall stand forth the Ehrenbreitstein of the world; when our flag shall be honored, beyond all former precedent, as the symbol of freedom and strength, what wealth of affection will have been garnered up for our imperial heritage, because of the blood and the treasure, the tears and the anguish, which it will have cost us!

And so the sacrifices which we make for the kingdom of Christ, draw us toward it, aye, draw us into it, by a power as mighty as it is merciful. How many are here to-day, who can sing those old words, "I love thy kingdom, Lord," with a deeper meaning than ever before, because of some gift, hallowed by prayer, some box of ointment, that expressed the heart's truest, tenderest love! Let it be our joy, therefore, that during this year also, we shall have the honor of laying at the Redeemer's feet larger and richer offerings,—larger in amount, richer in faith,—knowing that he will weigh them in the balance of the sanctuary, and accept them, not for what they seem, but for what they are.

This paper was referred to the Committee on the Home Department, who subsequently reported, through their Chairman, Wm. E. Dodge, Esq., the following resolutions, which were adopted unanimously, after addresses by several members of the Board.

Resolved, That gratitude to the Author of all good is due from this Board, that the churches have been enabled and disposed to sustain its operations through the year just closed, unencumbered by debt.

Resolved, That the manner in which the churches have responded to the necessities of the Board, in contributing a much larger sum during the last year than has ever been contributed before in any one year, is an indication that neither the churches, nor Christ, who is their Head, will hold us guiltless, if we consent to any contraction of the work committed to us for the year to come.

Resolved, That since there is no certain prospect as to what may be the average expense of placing our funds in the hands of our missionaries, during the current year, it is not safe to rely upon a less amount than the sum of *six hundred thousand dollars*, for the year now before us.

Resolved, That should God in his providence so speedily and thoroughly restore our national prosperity, as to make the result of our financial operations more favorable than we now dare to anticipate, we shall rejoice, if the sum now proposed shall prove sufficient, not only to sustain our missions at their present point, but to secure that enlargement for which we have so long earnestly hoped and fervently prayed.

Resolved, That the course pursued by the Prudential Committee, in providing for the expenses of the missions, as in former years, without resorting to a loan in Europe, to avoid enhanced rates of exchange, has the full and cordial approbation of the Board.

Resolved, That we recognize now, more distinctly than ever before, the voice of our Great Leader, saying, "*Go forward!*" And that with humble trust and a firm faith, we rely upon him to give to our churches a willing heart and an open hand, that we may come together at the close of the current year as we do now, to praise the Lord for a signal and complete success in our work.

REPORT OF COMMITTEE RESPECTING THE ELECTION OF CORPORATE MEMBERS.

The following report was presented by Dr. Bacon, chairman of a committee appointed at the meeting in 1863.

The Committee appointed at the last annual meeting, to report whether any, and if any, what rules should be adopted by the Board concerning the election of Corporate Members, respectfully report:

That having considered the subject referred to them, they are of opinion that some rules ought to be adopted which shall hereafter govern the election of Corporate Members. The only rules prescribed by the charter are, that members shall be elected by ballot at an annual meeting; and that not less than one-third of the Board "shall at all times be composed of respectable laymen," and not less than one-third "shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description whether clergymen or laymen." In the absence of rules on this subject, there is danger that the efficiency and security of the Board, as a body of trustees for the custody and management of missionary funds, may be impaired; *first*, by the number becoming so great as to diminish, unduly, the feeling of individual responsibility; *secondly*, by the habit of electing members *honoris causa*, with little expectation of their taking any active part in the business of the trust; *thirdly*, by the want of a clearly marked distinction

between those members who, by reason of age, may be considered as excused from active service, and those who ought to be punctual in their attendance; and *fourthly*, by permitting members to fall into the habit of attending in their places at the Board only when its meetings happen to suit their convenience, and staying away when the journey is tedious and expensive.

The Committee therefore propose the accompanying system of Rules concerning the election of Corporate Members.

Rules of the American Board of Commissioners for Foreign Missions, concerning the Election of Members of the Corporation.

I. According to the Charter, members can be elected into this Corporation only by ballot at an annual meeting.

II. According to the Charter, the number of lay members must always be not less than one-third of the whole number; and in like manner the number of clergymen in the Corporation must always be not less than one-third of the whole number.

III. Whereas membership in this Corporation is not an honor, merely, to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice; therefore no man shall be elected to membership, who is not expected, ordinarily, to attend the meetings of the Board, and to perform his part of all the duties legally intrusted to the Corporation.

IV. Every person accepting and retaining the trust of membership in this Corporation, shall be considered as pledged to perform the duties of the trust, and especially to be a constant attendant at the meetings of the Board for business.

V. Members who have passed the age of seventy years,—or who, having been members not less than twenty years, have attended not less than fifteen meetings,—shall be considered as *emeriti*, and shall not be required to attend the meetings except at their own convenience.

VI. The members of the Corporation, not including those who are *emeriti*, shall not be more than one hundred and fifty in number; and no election of new members shall be had except for the purpose of filling vacancies.

VII. In the filling of vacancies, regard shall be had to a distribution of the members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies or denominations co-operating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations.

VIII. Any member absent from three successive meetings, without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled.

These rules were adopted by the Board.

RESOLUTIONS

Growing out of the Condition of our Country.

Rev. Albert Barnes presented the following preamble and resolutions:

Whereas this Board is called upon to conduct its operations at an important crisis of our country, the result of which must materially affect the missionary cause in time to come;

And whereas this Board has, on former occasions, expressed its sense of the evil of that system of slavery in our country, which lies at the foundation of the present effort to overthrow our civil institutions, and to establish a separate government in our land;

And whereas the missionaries of this Board have, with entire unanimity, expressed their interest in the cause of the country in its endeavors to maintain the Government, and have freely given their sons to the defense of the nation in its present crisis; therefore

Resolved, 1. That this Board receives with affectionate sympathy these expressions of the interest thus manifested by those in its service, and the sacrifices thus made.

Resolved, 2. That in connection with the purpose to spread the gospel through the world, and the results of the contest on the cause of missions; and in view of diffusing a religion that shall be every where adapted to sustain just civil government, and the principles of liberty, and that shall tend to deliver the world from the oppressions of slavery; in view also of the relations of its members to the Government of this land, and their duty to sustain that Government; this Board expresses its hearty sympathy in the efforts to suppress the rebellion, and gratefully acknowledges the divine interposition in the successes which have attended the arms of the nation, as an indication that we shall again be one people; united under our glorious constitution; united in our efforts to spread the gospel around the world.

These resolutions were adopted by the Board, and by the whole assembly rising to express a most cordial concurrence, and singing a part of the National Hymn,—beginning with the words,

"My country 'tis of thee."

ABSENT MEMBERS.

Letters were communicated from Rev. Dr. Porter, of Conn.; Rev. Dr. Storrs, of Mass.; Rev. Drs. Skinner, Hickok, Ferris, and Fisher, and William A. Booth, Esq., of New York; L. A. Smith, M. D., and S. V. S. Wilder, Esq., of New Jersey; J. W. Weir, Esq., and Hon. William Strong, of Pennsylvania; Rev. Dr. J. C. Smith, of the District of Columbia; Rev. Dr. J. G. Atterbury, of Indiana, and Rev. Dr. Nelson, of Missouri; severally apologizing for absence from this meeting, and expressing their cordial and earnest salutations and sympathies.

NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on New Members and Officers, viz.: Hon. H. W. Taylor, Henry White, Esq., Dr. Brainerd, Dr. Blanchard, Dr. A. D. Smith, Hon. Linus Child, and Rev. Joseph Steele. This committee reported, recommending for election, as new members,

John J. Carruthers, D. D., of Portland, Me.
Joseph P. Thompson, D. D., of New York City.
Louis Chapin, Esq., of Rochester, N. Y.
Samuel F. Small, of York, Penn.
Wm. I. Budington, D. D., of Brooklyn, N. Y.
S. B. Canfield, D. D., of Syracuse, N. Y.
Hon. John W. Noyes, of Chester, N. H.

These persons were accordingly elected.

For officers of the Board, the committee recommended the following persons, who were duly elected for the year.

MARK HOPKINS, D. D., LL. D., *President.*
WILLIAM E. DODGE, Esq., *Vice President.*
CHARLES STODDARD, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
HENRY HILL, Esq.,
WALTER S. GRIFFITH, Esq.,
Hon. ALPHEUS HARDY,
Hon. LINUS CHILD,
WILLIAM S. SOUTHWORTH, Esq.,
Rev. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
Prudential Committee.
RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
Corresponding Secretaries.
GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*
SAMUEL M. WORCESTER, D. D., *Recording Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*
MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, } *Auditors.*

The same Committee also recommended the following resolutions, which were unanimously adopted, viz:

Resolved, That the Board would record their grateful sense of the faithfulness and efficiency with which, for more than thirty years past, Mr. John Tappan has served the cause of missions in connection with the Prudential Committee.

Resolved, That we deeply sympathize with the Hon. William Jessup, in the physical infirmity which prevents his attendance upon the meetings of the Board, where his counsels and his influence have been so highly valued, and which thus deprives us of his continued services as Vice President.

ANNUAL MEETINGS.

Dr. Asa D. Smith submitted the following resolution:

Resolved, That a committee of five be appointed to consider the subject of arrangements for the Annual Meetings of the Board, with reference, especially, to securing ample opportunity for the members to participate in the deliberations, and also to the demand made upon the hospitalities of the people with whom the Board meets; the committee to report at the next meeting.

The resolution was adopted, and Dr. Asa D. Smith, Dr. Brainerd, Wm. A. Booth, Esq., Dr. Sweetser, and Dr. Dutton, were appointed the committee.

PLACE AND PREACHER FOR NEXT MEETING.

Chancellor Walworth, Gen. Williams, Dr. Hawes, Dr. Pond, Dr. Barstow, Dr. Paine, Rev. E. Carpenter, and Dr. Lawrence were appointed a committee on the place and preacher for the next annual meeting of the Board. They recommended that the city of Chicago, Ill., be the place; and that Rev. E. N. Kirk, D. D., of Boston, be the preacher, and Rev. J. P. Thompson, D. D., of New York, his alternate.

The Committee also recommended, as a Committee of Arrangements for the next meeting,—Rev. R. W. Patterson, D. D.; Rev. W. W. Patton, D. D.; Rev. Z. M. Humphrey, D. D.; Rev. Prof. Joseph Haven, D. D.; Rev. Prof. S. C. Bartlett; Rev. Prof. F. W. Fish; Rev. A. Swazey; Rev. S. H. Nichols; Rev. A. Eddy; Rev. E. A. Pierce; Rev. J. H. Trowbridge; Rev. William B. Wright; Rev. A. L. Brooks; The Pastor of the Plymouth Church; Rev. S. S. Smith;—also one layman from each church, viz.: Messrs. C. G. Hammond; William H. Brown; Philo Carpenter; H. E. Seelye, Mr. — Underwood; B. Wheeler; Mr. — Steele; N. S. Bouton; O. H. Lee; Dr. — Lyman; E. Jenkins; R. M. Guilford; with power to fill vacancies. The report was adopted.

HOUR OF MEETING.

It was voted that the By-laws of the Board be so amended, that the annual meetings may commence at three o'clock, instead of four o'clock, P. M.

RESOLUTIONS OF THANKS.

The following resolutions were passed:

Resolved, That the thanks of the Board be presented to Rev. Dr. Condit, for his sermon on Tuesday evening, and that a copy be requested for publication.

Resolved, That the thanks of the Board be given to the individuals and families of different religious denominations in Worcester, who have accommodated the Board and its numerous friends, with such large and generous hospitality, during its meeting in this city:

Also—To the Committee of Arrangements, and those who have co-operated with them, for providing so commodious a place of meeting, and for their laborious, indefatigable and successful efforts to promote the convenience and comfort of all in attendance:

Also—To the different churches and religious societies for the use of their houses of worship, and to the singers for their assistance in our services.

DEVOTIONAL SERVICES.

The assembly united in prayer at the opening of the first session of the business meetings of each day, led in this service, successively, by Dr. Child, Dr. Cox, Dr. Kirk, and Dr. Hawes. The usual morning prayer meetings were held at the Central and South Congregational churches of the city, on Wednesday and Thursday mornings, and largely attended. On Wednesday afternoon, the business was suspended for a time, that the assembly might engage in a special service of thanksgiving, in view of the signal favor of God upon the operations of the Board during the last year, especially in the deliverance from that financial embarrassment which was for a time seriously apprehended. During this service, prayers were offered by Rev. Albert Barnes and Dr. Joel Parker, remarks were made, and hymns of praise were sung. On other occasions, also, during the progress of business meetings, prayer was offered, and the assembly frequently engaged in the service of song.

Missionaries present, with their relatives and near friends, had some meetings of their own, as is customary on these anniversary occasions. There was also a meeting of mothers and the wives of pastors, in Washburn Hall, after the communion services on Thursday, conducted by themselves, fully attended and of much interest. Many meetings for addresses were held, as on Tuesday, Wednesday and Thursday evenings, and at other times at Washburn Hall, and in different churches, as occasion required, at which large assemblies were interested in remarks by missionaries, and by prominent friends of the missionary work.

The annual sermon on Tuesday evening, by Dr. Condit, of Auburn Theological Seminary, was an able and impressive discourse, from Phil. ii. 15, 16,—"Among whom ye shine as lights in the world; holding forth the word of life." The devotional services of the occasion were conducted by Dr. Silas Aiken.

On Thursday afternoon, the Lord's supper was administered to a very large number of communicants, in the four Congregational churches of the city. At the Central Church, Dr. Hopkins presided, assisted by Drs. King and Prentiss; at the Union Church, the services were conducted by Dr. Carruthers, Rev. Charles Robinson, and Rev. S. G. Buckingham; at the Salem Street Church, by Drs. Wm. R. DeWitt, Poor, and Canfield; and at the South Church, by Drs. Daggett, Blanchard and Clarke.

At the closing meeting, Friday morning, Rev. Messrs. Doane, of the Micronesia, and H. H. Jessup, of the Syria mission, expecting soon to return to their fields, gave utterance to their Christian sentiments and emotions in parting addresses. Dr. Hopkins, the President, expressed to the people of Worcester the grateful acknowledgments of the members of the Board, and of the many friends of the cause who had been in attendance, for the munificent hospitalities which had been bestowed upon them. Prayer was offered by Dr. Brainerd, specially supplicating the reviving influences of the Holy Spirit to descend upon the churches and people of the city. Rev. Dr. Sweetser, chairman of the committee of arrangements, in response to the address of the President, gave assurance that what had been done for the accommodation of the meeting had been done cheerfully, and referred, in a very impressive manner, to the greatness and excellency of the work to promote which this and other like meetings are held, to the immeasurable indebtedness of all his followers to Christ, and to the fact that *no* service undertaken, *no* labor performed, *no* sacrifice made for the advancement of his cause should be accounted as anything, in view of what He has done and suffered. The usual parting hymn, "Blest be the tie that binds," was sung.

ADJOURNMENT.

Closing items of business having been attended to, prayer was offered by Dr. Wilkes, of Montreal, the doxology, "Praise God, from whom all blessings flow," was sung, the benediction was pronounced by Dr. Sweetser, and the Board adjourned to meet in the city of Chicago, Ill., on the first Tuesday of October, 1865, at 3 o'clock, P. M.

REMARKS.

A cheerful and hopeful aspect was given to this meeting of the Board, by that liberality of the churches which had swelled the receipts of the previous year to an amount even beyond the expenses, though these were so largely increased by the cost of exchange. And as this difficulty had been fully and promptly met thus far, it seemed to be the general feeling that it would be met, in good degree, hereafter, so long as, in connection with the civil war, it must continue; and that the sum of six hundred thousand dollars, in the currency of our country, proposed for the expenses of the present year, could and would be raised.* Near the close of the meeting, the Home Secretary announced, as just received, three subscriptions, of $1,000 each,—one from a lady of Hartford, Connecticut, one from a gentleman of Rochester, New York, and the third from a gentleman in New York City,—towards the expenses of the commencing year. In a note enclosing his check for the last mentioned sum, the writer says: "Given with the hope that you will find three hundred others, who have been prospered, to give the same amount, towards the $600,000 which we understand the Board resolved to raise."

As usual, the meeting was very numerously attended. The names of 91 corporate and near 600 male honorary members were *recorded* as present. Though the fares of those attending were not reduced by the railroad corporations, as they have usually been, the number of persons who came together was quite sufficiently large for all purposes of business, or convenience. The large, commodious, and beautiful hall, in which the business meetings were held, was filled from session to session by, probably, from 2,500 to 3,000 persons; yet it was needful, continuously, to have at least one other place, often more than one, open for public services. It cannot be questioned that great good results from bringing so many of the friends of Christ, from year to year, under the happy influence of these meetings of the Board; and if many more could properly be present, and mingle in the services, the interests of the missionary work would be still more promoted. But there are limits to the capacity of churches and halls, to the number of lodging rooms in dwellings and hotels, to the physical endurance of housekeepers, and therefore to the ability of any community to furnish accommodations for persons from abroad. It was supposed that about 5,000 strangers were gathered at Worcester, and few communities could easily provide for a larger meeting. The provision here was ample, hospitality bounteous and cheerful, outward circumstances cheering; and all seemed to feel that the meeting was among the most pleasant and the best of the Board's annual gatherings.

*This sum, it should be distinctly understood, is not designed to be a large advance upon past expenses of the missions, but to meet the probable cost of exchange. If the price of gold shall continue about as it now is, the expending of only this sum, in currency, will necessitate very rigid economy in the mission fields.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

Meeting of the Evangelical Association.

The Hawaiian Evangelical Association met at Honolulu, June 20, and adjourned on the 28th. There seem to have been twenty-two American and thirteen native members, (ministers and delegates,) in attendance. Four of the latter were ordained, and one of the resolutions passed was as follows: "Resolved, That at our next annual meeting, we hope to see more than four ordained native ministers taking their seats as members of our Association; and that we urge each of the Island Associations to press on, as vigorously as possible, the organization of native churches and the installation of native pastors." A few extracts will be given from the General Letter to the Missionary House, but most of the topics touched upon in the letter, and in the Report of the Hawaiian Board, can be but briefly alluded to.

State of the Churches.

This is not what it should be. There is a strong tendency to spiritual lethargy, to worldly pleasures, and to indifference and skepticism on the great subject of salvation. The reports from many, yes, from most of the stations, are sadly shaded. Houses of worship are not well filled; prayer meetings are not fully attended; the Sabbath is much desecrated; contributions to support the institutions of the gospel at home, and to extend its blessings to benighted tribes, have fallen off; the love of many has waxen cold; and there are few manifestations of the power of the Holy Spirit in the churches. A comparatively small number have been added to the Lord during the year.

Much of this present want of religious prosperity, it is supposed, "may be attributed to the transition state, and to the great changes in polity and administration," incident to the introduction of the new order of things at the Islands. Yet it is stated, in regard to the religious character of professing Christians:

A great number—many thousands—of our church members are 'steadfast and unmovable, always abounding in the work of the Lord.' They are consistent and persistent Christians, never swayed by the impulsive and unstable multitude; but like the righteous, holding on their way, waxing stronger and stronger in knowledge, principle and devotion to the right; and like the deep channel of the river, moving quietly on, while the eddies, and the roar of the freshet along the margin, subside in times of drought. It is our joy and our crown that so many have endured unto the end, and that many more are walking in the steps of those who, through faith and patience, inherit the promises.

Material Progress.

The transition from a dependence on the visits of foreign shipping to the development of interior resources, seems to promise, gradually, better and better for the prosperity of the people. The stimulus imparted to the manufacture of sugar on the islands, a year or two since, promises to be permanent in its results, and will eventually, we hope, be the means of educating the people to a better appreciation of their own agricultural resources. The improvement in wealth and civilization is of course more marked in the principal seaports and towns than in the remote districts; yet there seems reason to believe that there is a constant general progress in this direction.

The painful fact is still noticed, as in previous years, that the Hawaiian race is wasting away, the deaths being much more numerous than the births.

Benevolence—Native Pastorate.

The contributions of the churches, for home and foreign religious and benevolent purposes, have been less than in former years, owing in considerable measure, probably, to the fact that they do not yet appreciate the need of effort to support a native ministry, and relieved from the support of their foreign missionary pastors, feel that they have little to do in the way of sustaining religious institutions among themselves. The Hawaiian Board received during the year, for foreign missions, $2,435; for various home operations, $405,39; and in sums not designated, $729,41; making a total of $3,569.80.

There are of course difficulties, and will be many delays, in the contemplated division of the large churches into smaller bodies, and the settlement of native pastors. On some of the islands, however, as letters heretofore published have shown, considerable progress has been made, and it is now said, "We trust the time will speedily arrive, when the whole machinery, and the spirit, of independent native pastorates will be in full and harmonious operation." Two churches have been fully organized and supplied with native preachers during the past year, and preparatory steps have been taken—"lines drawn and fields marked out"—in as many as twenty-three other cases; and sixteen licensed native preachers are mentioned. There are now on the Islands, in all, nine "regularly organized native churches," i. e., churches with, or prepared for, a native ministry.

Education.

The various departments of education, it is said, "have been carried forward with

about their usual vigor." The common schools, supported by Government, are doing much for the nation. The Oahu College and the Lahainaluna Seminary, "have sustained their previous high reputation;" but the return of Mr. Mills, the president of the college, to the United States, rendered necessary by ill health, is a very serious loss to that institution. The subject of female boarding schools is receiving more and more attention, and several of the missionaries are giving theological instruction to young men in training for the ministry. Mr. Alexander has a class of ten such pupils, at Wailuku.

Zulu Mission.—South Africa.

Station Reports.

Portions of the General Letter from the Zulu mission, and extracts from the report of Mr. Grout's station, were published in the Herald for October. From other reports, since received, extracts will now be given.

Inanda.

Religious Interest.

Mr. Lindley, of Inanda, writes:

There has, we think, never been on our station more spiritual life than now. The daily prayer meetings, during the first week of January, were richly blessed. Faith and love were revived in many of the church members, and a number who had been halting between two opinions were brought to take an open, and as we trust it may prove, a firm stand on the side of truth and righteousness. Of these, we have taken eight into church fellowship.

A Remarkable Case.

Two young men, who live six miles away from the station, have furnished us with a case of some interest. In their kraal, and among their heathen friends, they have put on clothes, and renounced heathenism for the faith of the gospel. They eat not without openly giving God thanks. They are very regular in their attendance on our Sabbath services, and appear to be walking in a new way, in opposition to the persuasion of some, and the jeers and sneers of others. This kind of petty persecution has, we are told, not the least disturbing effect on their equanimity. They have not asked to be baptized, nor have they thrown out a hint that they intend to change their place of residence. We suppose they mean to be Christians where they are. What will come of this? For a good while they have had the subject of religion under serious consideration. They are very quiet in their manner, and are acting, apparently, with the calmest deliberation. Can they become and continue Christians in their present situation? If they choose to make the experiment, we are willing to see it tried. The leaven needs to be more thoroughly mixed with the lump than is done, or can be done, according to our present unavoidable system.

Unexpected Desire for Instruction.

A most cheering desire for instruction has lately been manifested by many of the heathen, who live from two to five miles distant from the station. What has most surprised us is the fact, that the chief himself is the leader in the matter. His friendship to us personally has been constant, and the opposition of his heart to our work as constant. His influence against our work, in all its parts, has been steady, and not wholly ineffectual. Three months ago he made his appearance in the Sabbath school, and requested to be taught. An earthquake would have startled us more, but would not have been more unexpected. He was attended by nearly all his principal izinduna (headmen,) and by many others, male and female, of various ages. They all said that they wished to be taught to read.

Our Sabbath school has a larger attendance, and is in more efficient operation than ever before. We are slowly making progress. Our present prospect is several shades brighter than it was a year ago. For this we thank God.

Umzumbe.

Schools—Congregations.

Mr. Robbins, of the Umzumbe station, states:

For the last few months, our day school has numbered on the roll more than forty pupils, all, with two or three exceptions, children of heathen parents; and they have attended with a good degree of punctuality. During the rainy season, when the rivers were so swollen as to be impassable for the smaller children, the larger ones have brought them over on their backs or in their arms; and we have seen a long line of children marching across the plain in front of our house, carrying wild banana leaves raised above their heads, to shelter them from the rain; so intent have they been on getting to the school. We cannot say their only motive in coming has been to learn, for they have not yet discovered the real value of a good education.

Efforts are made to induce the children to attend, by aiding them to procure clothing, giving holiday entertainments, &c., in the hope of doing them good. The station is comparatively new.

There has been a considerable increase during the year in the average attendance at our services on the Sabbath, and this increase has been chiefly of children and youth, so that they now form a very large proportion of our congregation, perhaps not less than four-fifths; and two-thirds of the congregation are members of the Sabbath school. Very few adults attend on the Sabbath, with any degree of regularity.

Amahlongwa.

Hindrances—Educational Prospects.

Mr. Pixley states:

We have not seen that hopeful, inquiring state of mind which we wished. We have not met with the heart penitent for sin, or seen the eye moistened with tears at hearing of Jesus and his love, or heard the anxious inquiry—"What must I do to be saved," as we desired. The wish to improve their temporal condition has led a part of the station people to be absent more or less, on trading tours or other business; and the anxiety to live more like English people, and to wear more and better clothing, increasing more rapidly than their means, has hindered the spiritual progress at this and other stations.

Our average Sabbath congregation has continued much the same as heretofore. A larger portion than formerly wear clothing, and all, we think, are more attentive and quiet while in the chapel. The church numbers but five members, whose walk and conversation, so far as we can see, have been consistent. Three others have asked to be admitted.

The prejudice of the people in the kraals around us, against the instruction of their children, is gradually giving way, and we are happy to report a day school of about twenty pupils—a few from the station, others from the kraals—now in operation. Mrs. Pixley has thus far been the teacher. Toward the support of this school, Government is now willing to contribute, and we hope soon to get a permanent teacher, who shall be supported in part by Government and in part by the people themselves.

Ifumi.

Need of a Female Seminary.

Mr. Bridgman notices the want of a school for girls, of a higher order than they have.

We have here some six young misses, who should go to a good female seminary at once. But, female seminary we have none. I say it with sorrow. Now, by whom shall this seminary, so much needed, arise? For *now* is the time to secure the "first fruits," from among the children of believing parents at our different stations, and prepare them (so far as human agency can do this,) as an offering to the Lord, for his service in this land. In what one way could the "King's daughters" in the American churches better make themselves, and their to be pitied Zulu sisters, still more glorious, than by

imparting from their abundance, (or poverty, it may be,) funds and teachers, to found a seminary among this degraded people, after the pattern of that showed us in the Mount—the one at Mount Holyoke?

Esidumbini.

Mr. Tyler reports:

The Lord has not left us without clear indications of his gracious presence. The five believers we admitted to the fold at the commencement of the year, seem to be growing in knowledge and grace, and quite a number of young men, for whose good we have long labored and prayed, have now made up their minds to abandon heathenism and attach themselves to the station. Our congregations, for the past six months, have averaged sixty. Mrs. Tyler has a daily school, composed of heathen children, which numbers thirty. The desire for civilization,—apparent from the increased number of clad people attending chapel on the Sabbath, and the upright houses being built—is exceedingly gratifying to us, after having witnessed the reverse of this for so long a time. In the vicinity of the station, the bonds of superstition are growing weaker, and prejudice against the truth is disappearing. On the whole, we think we have great reason to thank God and take courage.

Umtwalumi.

Mr. Wilder remarks:

The Sabbath congregation has been about the same as in former years, varying from 60 to 250. The average number is not far from 90. Four-fifths of these are children and youth; from 50 to 80 are clothed in decent and clean garments. Those who, from disinclination or from poverty, do not regularly attend church, make their nakedness an excuse for staying away, so that the number of heathen who attend is less than it was before so great progress had been made in civilized life. The same state of things exists at other stations. It is perhaps a hopeful sign that they are *ashamed of their nakedness*, though we are sorry that they stay away from the house of God.

Several families have moved nearer the station, with the professed purpose of sending their children to school, and enjoying other advantages. These, though not professing to be believers, are attentive to Sabbath services, and are sometimes present at our weekly prayer meetings. Among this class there have been two Christian marriages within the year, and a renunciation of polygamy.

Nestorian Mission.—Persia.

Letter from Mr. Perkins, July 1, 1864.

Several matters of interest, in connection with the missionary work, are referred to in this letter. The famine, it is said, "still presses sorely on many of the poor, and must do so until after the wheat harvest." "Cases of death from hunger are quite frequent," and contributions forwarded from England have furnished "unspeakable relief to multitudes."

Nestorian Beggars abroad.

The Russians are becoming tired of patronizing the swarms of Nestorian beggars,—a line of life to which pressing want at first prompted some, but to which laziness and lust have more recently led off multitudes, to the great demoralization of not a few of the people. The Russians now imprison many of them, and send them back to the frontier in herds, chained together,—a measure which we trust will check the evil. It is said that the discovery of Polish spies, in the garb of Nestorian beggars, was the occasion of this rigorous policy. Our good friends in England are equally decided in regard to these vagrants, yet in a milder way; paying their passage on board some steamer, or other vessel, back to the port from whence they last came, thus affording them no encouragement as

mendicants. We are thankful that the mass of our communicants have kept themselves aloof from the blighting power of this moral pestilence, and trust they will bear a more and more decided testimony against it, as its destructive fruits become more apparent.

Marriage of a Bishop.

Mar Yoseph, a young bishop from Bootan, who has spent two years in our seminary at Seir, was married a few days ago. This violation of the old Nestorian canons cuts him off from the sympathies of his kindred, and the people of that distant and dark province, and for the time virtually exiles him from them. We have regarded him as a young man of uncommon promise, and in consideration of this isolation, have appointed him to be one of the teachers in the seminary at Seir.

The Work in the Mountains.

Mr. Shedd started two weeks ago, on a tour through the mountains. We now have native helpers stationed in all the districts between Oroomiah and Amadia, the "watchmen" seeing almost "eye to eye" in their proximity; and the work of evangelization is vigorously prosecuted. Tiary is the only considerable district where we have no helpers; and that is now so closely invested on different sides, that the light will, we trust, soon break into that physical and *im*moral stronghold. An important advantage has recently been gained in locating priest Yohannan in Dizza, the principal village of Gawar, occupied mostly by Armenians, and the residence of the Turkish authorities of the district. His stay there was stoutly contested by the bigoted Armenians, headed by a bishop from Van; but on appealing to the Pasha of Bashkalleh, he decided in favor of our helper. We have long been very desirous of occupying that important position, as a much more accessible, and probably more healthy location for the temporary residence of members of the mission than any other point in Gawar. The prospects of the mountain work are on the whole encouraging.

Silent Influence of the Truth.

In recording *events* in connection with our work, which are few, we may be in danger of forgetting the *steady progress of the truth*, which now so extensively pervades the Nestorian people; which progress, though, like the powers of nature, noiseless, is also like them, yet far above them, *mighty* to the pulling down of strong-holds. The blessed fruits of this silent work are beautifully obvious to one permitted to survey them, in the holy and devoted lives of believers, in triumphant hopes in Christ, and peaceful death-beds; but it is not easy to transfer these aspects of our cause to paper.

Civil Matters.

Nothing of particular interest has transpired of late in regard to the Persian agent for the Nestorians. In general, he oppresses them much more than he relieves them of oppression from their masters. A malevolent Mohammedan Meerza, who was dismissed from our service two months ago, for serious misdemeanors, after being several years in our employ, was in possession of Dr. Pfander's famous book, *The Balance of Truth;* which he must have obtained from some one of our Nestorian helpers. On leaving us, he lodged that book with the Persian agent, with no good intention,—probably to make it the ground of a charge against us, that we attack their religious system; as the book, I believe, is highly controversial. It may bring upon us trouble, though I hope nothing very serious.

We hear from Mr. Shedd, that the people of Tiary and Tekhoma are excited to frenzy by the visit of Mr. Taylor, English consul at Diarbekir, who advised them to submit to Turkish authority, and offered to use his influence to have their taxes reduced one-third. In their reckless independence, or rather

outlawry, they prefer to resist the control of any regular government. It would be a great mercy to them to be effectually subdued by the Turks. Mr. Shedd's tour will be somewhat shortened by this disturbance in those wild districts.

We have encouraging tidings from our helper, Deacon Esho, of Tabreez. In a quiet way, he is likely to secure a footing there, and do much good.

Central Turkey Mission.

MARASH.

Letter from Dr. Pratt, July 28, 1864.

Visit to Zeitoon.

Dr. Pratt is much gratified in being able to report a visit to Zeitoon, which has long been inaccessible, and the apparent prospect that, now, the missionaries may be able to do something for the religious welfare of the people there. He writes:

You know that it has been, for years, imposible for any Protestant, much more for a preacher of the gospel to go near Zeitoon, and we have longed for an opening by which we might visit it. Last year, one of Dr. Goodale's medical students went, and one of our helpers; but after a few days, a mob took them from their beds and drove them out. This, however, was progress from former times, and prepared the way for our visit. Last month, one of the principal men of the place, being sick, sent to his partner here, who is a deacon of our church, begging that I would go and see him. My family was not in a good condition to be left, but such an opportunity was not to be missed; so with two Zeitoonites and the medical student mentioned, I started a little before noon. The road is very rough, and we took two long rests, this brought us to Zeitoon late, and over a road so bad that the guide said, in one place, I had better not dismount; the horse was used to the road, and would pass it more safely than I could. I thought so too, as in the moonlight I looked down the slippery steep. We reached the house about midnight. On the way, our guides had pointed out the places where, in the summer of 1862, the battles were fought between the Turks and Zeitoonites; and the morning after our arrival, our host showed us, from the roof of the house, the position of the Pasha, his cannon and various troops. I do not know that you have ever received an account of that little war, but it has had an important influence on our work.

Improvement among the People.

The account of the war must be omitted here. Respecting its results our brother writes:

From this and other causes, a great change has come over Zeitoon. This is manifest not only in the fact that we could go there so freely, and walk the streets unmolested,—or sit in the market and talk as we did, no one hindering,—but also in the fact, that for a year past, there have been no local quarrels. The people themselves say, We are not as we were. Every man and boy had his pistols in his belt, and often, over trivial matters, blood was shed; as, a few years ago, over a matter of four piastres. Now, for a year, no such thing has occurred, and some there seem to desire this state of things.

Movements towards Protestantism.

There has been, for some months, a new society of "The Enlightened" among them, who meet every Sabbath, and have an exhortation from the Scriptures, from one of their number. They do not seek any connection with us, but we hope for good from the association, as they oppose drinking wine and breaking the Sabbath. We found, also, several who do acknowledge, more or less fully, that they are with us. One we visited in his own house, and read and talked to his family. His two boys are thorough Protestants, read the Bible and our books, and sing one or two tunes.

His wife, a married daughter, and her husband, are all desirous of following the truth. It was good to find such a family in Zeitoon. In the house of our host, we had morning and evening prayers, and many would gather around and listen, especially several women, who came also at other times, asking to hear. One man came to see us who had left a partnership in which he was compelled to butcher on the Sabbath. We also visited a school where we found forty or fifty scholars. The books were mostly ancient Armenian, but we were glad to see one copy of the Modern Armenian Testament, printed in New York.

Since we returned, a Zeitoonite whom we heard of but did not see, has come to us to learn whether Government will protect him in following his conscience. He lives near the monastery, ten or fifteen minutes from the town, but has been repeatedly beaten for his faith, and forbidden to go into the town. We hope the Pasha will take up his case, and that civil and religious liberty will be secured to him. I should add, that the medical student remained at Zeitoon eight days, and had full opportunities of conversing with many, particularly on the Sabbath, when they specially sought him. We have our hopes of Zeitoon thus strengthened.

Hajin and Fundajuk.

Dr. Pratt mentions recent intelligence from Hajin, indicating a more friendly feeling towards Protestants there. He also states that at Fundajuk,—"worked by the Home Missionary Society,"—where persecution has been severe, three young men have recently come out upon the side of truth.

Western Turkey Mission.

CONSTANTINOPLE.

Letter from Mr. Trowbridge, August 25, 1864.

Encouragement at Rodosto.

Mr. Trowbridge writes in regard to the out-station Rodosto, which he had recently visited, and where he found more encouragement than he had expected. He says:

I was aware, before going, that great progress had been made during the last two years, but was not prepared to see such an encouraging state of things as we found. I took special pains to visit the brethren in their shops and houses, and to go also among the old Armenians, and learn their state of mind towards the Protestants. On the Sabbath there were nearly one hundred present at the services, filling the small chapel to overflowing. All that I saw and heard convinced me that the good work is going forward silently, but with power, in that place.

Movement among Armenians.

The wealthy and better educated among the old Armenians are greatly dissatisfied with their bishop and ecclesiastics, and have formed themselves into a separate organization, the object of which is to secure for the Armenian church in Rodosto educated preachers and teachers, and thus reform the church without separating from it. But this is not an easy thing; for all the ecclesiastics, both at Rodosto and here in Constantinople, are opposed to the movement; as are, also, the ignorant and common people. These "Reformers" have a church of their own, in which they will not allow the bishop or any of his ecclesiastics to officiate. Not long ago, the bishop visited their church, and as soon as he entered, nearly all the congregation left.

Progress of the Protestants.

This division in the old church opens a wide door to the Protestant brethren and their pastor, into which they are not slow to enter. All parties appear to have a high respect for the Protestant pastor, and he seems to use his influence with good effect among them. A house has been purchased lately, in the western part of the city, in a large Armenian quarter, and the upper story made into a neat chapel and school-room.

This school is for girls, of whom there are thirty-three in attendance. It is a most useful instrumentality, as much the larger part of the scholars are from Armenian families. Although the brethren are very poor, they contributed one hundred and twenty dollars in gold towards the purchase of the house, and they have borrowed, upon interest, (which interest they themselves pay) about three hundred dollars, to change the premises from a dwelling house into a chapel and school-room.

Preaching has been sustained in that part of the city, both morning and afternoon, on the Sabbath, during the past year, and the audiences have been good. Of the great importance of securing a permanent place for our meetings in that quarter, I am fully convinced, and think our brethren have shown both zeal and discretion in making this purchase. They hope for aid in paying the debt they have incurred for the repairs, and they deserve it.

The Imprisoned Converts at Constantinople.

The Turkish converts are still in prison, as they have now been for more than six weeks, with no immediate prospect of a release. I saw Ahmed Agha at the prison yesterday. He seemed low-spirited and discouraged. The Evangelical Alliance are to have another meeting to-day in regard to these brethren.

MISCELLANIES.

Letter of Thanks from Diarbekir.

The following letter explains itself. It was brought to the United States, and translated, by Mr. Walker, of the Diarbekir station, and was signed by ten persons, as a committee of the church and congregation.

To Rev. Dr. R. Anderson, and the
Other Officers of the Board.

Honored Sirs: Your efforts among us, for the correction of our faith and the elevation of our piety, and the salvation of our souls, for the last fourteen years, by the expenditure of the money and men of the noble American Board, has excited the gratitude of our hearts. Although it had been assuredly our duty heretofore to declare this gratitude to the Board, yet we have waited for a suitable opportunity. Now, when your missionary, our best beloved Mr. Walker, who has labored among us more than ten years, is going to your parts to visit his friends in his native land, the entire church and congregation, counting it a good and fitting opportunity, voted that a declaration of gratitude be sent by the above mentioned, and chose us whose names are subjoined, as a committee to prepare such a declaration.

Within the above mentioned time, the expenditures of the Board among us have amounted to many thousand dollars. Although the results of this large expenditure may not have been all that the Board could wish, yet we can say that it has not been in vain. The number of those called Protestant in Diarbekir, counted together, great and small, is from 600 to 650 souls; all of whom, being found under the influence of the gospel, are needing only the grace of God that they may gain the salvation of their souls. Of this number, more than a hundred persons have given hopeful evidence of being reconciled to God through Christ, and of having received a new heart, some of whom, also, with joyous hopes, have passed from this life into eternity.

Beside these, the work of the Board begun in other places also in our vicinity, is being blessed. In a small village near us, a Protestant congregation and church have been established. In every one of the districts of Hinee, Hazro, Sert, and Chermook, Protestant congregations have been formed, and are partaking of the sincere milk of the word. And not only this, but in various respects the influence of the gospel upon the minds of the nominally

Christian population of our city is a well known fact among us.

Honored Sirs, leaving these things out of view, if we could only hope for the salvation of that one hundred souls, would you not count your expenditure as yielding many fold? But, as matter of joy, there is not merely so much, but much more beside what we have named, which we are in hope dear Mr. Walker will verbally make known to you.

When we consider that this expenditure of the Board is for nothing else—not even looking for any return—but for our spiritual and eternal—yes! and for our physical and temporal profit also, we do in our hearts, with the deepest feelings, exercise gratitude toward the Board. We have many reasons for so doing.

We are grateful for the light and truth you have sent to us; for the expenditure of the men and money you have sent to us; for the work you have commenced in our city and the surrounding region; for the purpose you have formed of enlightening our whole race; and also for commencing this work, and carrying it forward with perseverance;—for all these things we are heartily grateful and present our thanks, and desire that our voice and our feeling may reach unto all the members of the Board.

We know and realize, that henceforth the time draws near when we must for ourselves carry forward this work. We are glad, and you also will be glad, that the inclination and purpose of this congregation is day by day strengthening in so doing. Even now our congregation has begun to bear a large part of the expense, and it is our desire, at an early date, to be able to assume the whole.

And we so desire not simply because it is our duty, but also that we may set a good example to those about us; that they may not say that we have accepted this faith because it is without expense to us, but may see that the value of truth in itself is great; and that for its preservation and its dissemination, we count not the expenditure either of money or energy, or yet of life, any thing.

But yet. for a little time, it is necessary that the Board withdraw not its aid from us, until these who are little children, as it were newly born in the gospel, shall grow up strong in grace. Then it will be necessary to let go of them.

For the very great favor shown to us by the Board we are able to make no return. Could we offer any thing, it is evident that it would not be accepted, for a greater reward is looked for. Our hope is firm, that the day is not distant when, seeing the great company of those who in God's mercy have been saved by the instrumentality of the Board, it shall be filled with an everlasting reward and gladness.

And now Sirs, accept this offering of our love and thanksgiving.

Miss Fiske at South Hadley.

The following communication from one of the teachers in the Mount Holyoke Seminary was received too late for use in connection with the notice of Miss Fidelia Fiske, in the September Herald.

"All who have read the Memoir of Mary Lyon, will remember how much she prized Miss Fiske as a friend and helper in her work, and how great was the sacrifice when she sent that friend, with her blessing, to a foreign land. But Miss Fiske's work for Mt. Holyoke Seminary was not all done when she left it for the school in Oroomiah. We cannot tell in how great measure the precious revival that followed her departure was due to her cheerful leaving all; or how often God's Spirit descended in mercy upon the household in answer to her prayers, during the fifteen years of absence. And when she returned to the Semimary—not as a stranger, but a friend known and beloved—she carried with her a blessing seen and felt not only while she abode there, but now that she rests from her labors. She was connected with the Seminary much of the time after her return from Persia, as a religious teacher, wise counsellor, genial companion, and sympathizing friend of teachers and pupils alike. Her pleasant smile and cheerful words were the first welcome which many a new scholar received; they were cups of cold water through the perplexities of examinations, and the days of homesickness; and they

made rough places smooth for the teachers, while her own hands brought order out of confusion. To her were confided numberless joys and sorrows, by those who could tell no one else, but were sure of her sympathy and sound advice.

"Miss Fiske's rare penetration of character, and ability to enter into the feelings of others, with her earnest piety and real interest in her pupils, fitted her peculiarly to be the minister of God to their souls; and as such they have loved her best and will remember her longest. She repeated many of Miss Lyon's teachings, that no printed page has recorded; and her four short sermons each week, at morning devotions, were full of practical lessons. Her listeners were taught how to honor parents when absent from home, and their duty to younger brothers and sisters, and to friends in the army. Taking every thing to Christ in prayer; doing every thing for him; careful use of the property of others; neatness; order; were all inculcated, in a familiar yet earnest style. But there are memories dearer to many hearts,—of quiet hours, when words of counsel and encouragement were given to the erring, or to the timid soul; when the story of Jesus' love was told to those burdened for sin, and the prayer offered to a *present* God; when hearts just consecrated to the Lord met together to pray, and she rejoiced with them.

"Last winter,—ever to be remembered as a season of rich spiritual blessing to the Seminary, — she was 'in labors more abundant.' In physical weakness and pain, greater than those about her knew, she wrought and prayed until vacation came, and she went from them to return no more. Next year her place will be vacant. What is her death to do for the Seminary which her life blessed? May the blessing of the Lord rest upon it even more abundantly in days to come than last year, though one of his most honored ministers has gone from labors there to higher service."

Asking the Return of a Missionary.

Mr. Snow, formerly stationed at Strong's Island, but now at Ebon, Micronesia, visited his former field in January, 1864. While he was there, the native church appointed five persons as a committee to prepare a written petition for his permanent return. Each member of that committee wrote, expressing his own feelings in his own way. One says: "Mr. Snow, our father, I say to you something like what I see now. I think it is the will of God for you to return to Kusaie. While I think so, the church, and those who have turned to God think the same. I say to you to send to all our friends, to ask God to teach them that they think what is the will or wish of God. While Mr. Snow was at Kusaie before, I smelled the fragrance of Jesus not truly. Now, his smell is very precious to me. Do not think that I wish to turn to the groveling things of earth again, but rather to the things that belong to God. Yes, you understand what I say. It is good for you to pity me, as God is merciful to all. You knew me before; I desire now to try to do the will of God. Now God has blessed Kusaie, yet we are not able to hold up the same. I desire that father and mother return."

"The humiliating references to himself," Mr. Snow says, "are characteristic of almost all his remarks and prayers,—showing a penitent remembrance of his former repeated falls." Another wrote as follows:

"Our friends in every place. We desire you to think tenderly of us, and send Mr. Snow to Kusaie to teach us. Because we know not how to read; we do not know correctly the meaning of the book. Because we all desire to learn, and there is no man to teach us. Others are turning to God, there is no man to teach them. Because it is not good for those who are blind to teach those who are blind, if so we should all not be good. On this account, we desire that Mr. Snow should come to Kusaie rather than another man. If another man comes, it will be a long time before he can learn the language to teach us. For these reasons, we desire that our father and our mother should return to Kusaie."

MONTHLY SUMMARY.

Home Proceedings.

The account of proceedings at the Annual Meeting of the Board, and special reports presented, with the names of members present, will be found to occupy much space in this number of the Herald. The reports and papers read—respecting Recent Events in Turkey, the Reformed Catholic Mission at the Sandwich Islands, the Financial Policy of the Board, and the Election of Corporate Members,—with the Rules and Resolutions adopted, are worthy of thoughtful perusal. Especially should the report of the Home Secretary, on financial policy and the needed income of the Board for the present year, with the resolutions on that subject, receive careful attention. It will be seen that the sum of $600,000 in currency, proposed to be raised for the year, will probably no more than suffice to carry on the missions at the rate of reduction from their estimates suggested in the Secretary's paper,—a rate of expense really not at all advanced from what it was several years ago. In other words, the increased sum asked for from the churches, *in bank bills*, will not be likely to enable the Treasurer to remit to the missions, in what will be currency with them, any thing more than they have been allowed in years past, though they have urgently needed more all along, and in many cases the work has been rapidly growing—as surely the churches wish it to grow—upon their hands. The Board, therefore, is not asking to be enabled to advance in such a time as this, but only, in the exercise of the most rigid economy at home and abroad, to hold the ground already gained, "until these calamities be overpast." Yet, as the resolutions state, if peace and prosperity should be speedily restored, and the result of financial operations be more favorable than can now be safely anticipated, the Committee would rejoice in being able not only to sustain the missions at the present point, but to secure something of that enlargement so long hoped for and so greatly needed. The "Remarks" on page 351, sufficiently indicate the hopeful character of the meeting, and point to reasons which seem to warrant a confident trust in the liberality of the churches for the future.

Missions of the Board.

Western Turkey.—Mr. Smith wrote from Marsovan, (Aug. 10,) that they had then three students in a preparatory class, who are to join the theological school there when it is regularly opened. Two native helpers had also come in from other fields, to take a partial course. Speaking of a recent tour he says: "In one of the villages where I went, there is a little band of Protestants, who have assembled regularly, every evening in the week, to hear the Bible read, during nearly two years. But the young man who labored there has now left, and they are like a flock in the wilderness without a shepherd. I would that our brethren at home might know how good it is to stand on heathen ground, even with little power to use the language, and plead with God for blessings upon the destitute. Blessed be God, the language of prayer need not be learned!"

The church at Marsovan, in which there have been trying difficulties, he states, "is still in a very sad state. There is a great want, in all this people, of a deep conviction of sin in their own hearts; and also of any proper appreciation of the exceeding wickedness and ill desert of sin. What we need most of all, here, is the Holy Spirit, to convict of *sin*, of righteousness, and of a *judgment* to come. For nearly a year we have been constantly opposed by those who should be our fellow-workers for God. Again and again have we seen and felt the weakness of human efforts. *Without God we can do nothing.* Pray for us, that God may come and *heal* us, that he may come and *refresh* us; and that he will baptize anew, with the Holy Spirit, these young men, and make this school, in its very commencement, a place from which shall go forth 'streams to make glad the city of our God.'"

A letter recently received from Mr. Herrick, which will probably be published in the next number of the Herald, respecting the late movements at Constantinople, presents facts which go far to remove "the last shadow of pretense that this is any thing other than religious persecution." Three of the imprisoned persons had been released, "on confession of their faith in Mohammed and the Koran, which they had never really renounced;" three others were expecting soon to be released, making the same profession; two, who had adhered to their Christian faith, had been sent to Smyrna, on the way, as was believed, one to Aiden and one to Magnesia, "both centres of Turkish fanaticism;" and one, yet more unyielding as a Christian, was still in prison.

Mr. Trowbridge, of Constantinople, notices (see page 358) a cheering state of things at Rodosto, not only among Protestants, in their schools, and in the character and influence of their pastor, but in the movements of "Reformers" among the wealthy and better educated of the old Armenians.

Central Turkey.—The improved state of feeling at Zeitoon, and the prospect that now the missionaries and their helpers may be able to do something for the spiritual good of that community, mentioned in the letter from Dr. Pratt on another page, will be noticed with interest. Mr. White, in a letter published in the Herald for June, 1861, page 176, mentions the place as one in which, for various reasons, they longed to preach the gospel;—a city about thirty-five miles north of Marash, containing, with its villages, twelve or fifteen thousand inhabitants, all Armenians, in their mountain homes defying the power of the Sultan, paying no taxes, very religious in their way, but very bigoted, and a great obstacle to missionary effort in many villages near, where, if any one became a Protestant, he must be prepared to meet death at their hands.

Eastern Turkey.—Mr. Richardson, of Arabkir, reports the ordination of a native pastor there, on the 28th of July,—"a day to be long remembered." The candidate had been an acceptable preacher at that place most of the time for the last seven years. The ordaining council was composed of one missionary, (Mr. Allen, of Kharpoot, had come to attend, but was prevented from being present by illness,) three native pastors, and delegates from eleven neighboring churches. Excepting the sermon, the principal parts in the public service were assigned to the native pastors. "The chapel was filled to its utmost capacity. It is estimated that about one thousand persons found a place within the walls, while very many were compelled to go away, not being able to gain admittance." "Subsequently, steps were taken preliminary to the organization of a permanent ecclesiastical body, to be known as the Arabkir Presbytery, comprising, at present, one missionary, two native pastors, and seven licentiates." "The varied exercises, and the presence for a week of so many pious and educated pastors and preachers, with numbers of their respective flocks, have made a most salutary impression on the minds of all in the city."

Syria.—Mr. Thomson wrote, August 12: "The country is quiet, and the field more than *open* for missionary work. I noticed, during last week's tour, a readiness everywhere to hear the gospel, which was most encouraging. A wonderful change has passed over these hardy mountaineers during the last few years."

Dr. Van Dyck, August 30, makes the very gratifying statement: "I have the pleasure of announcing to you that the translation of the Scriptures into Arabic was completed on the 22d inst. Thus, by the good hand of our God upon us, this work of sixteen years has been brought to a conclusion; and if saints in glory are cognizant of the affairs of this lower world, doubtless our lamented Brother Smith rejoices with us in the completion of that which occupied so many years of his earthly life, and for which he laid such an excellent foundation. In printing, we have now reached Jeremiah's Prophecies, and there is good reason to hope that the entire work will be in circulation by the end of this year. Of the Old Testament, three hundred volumes were bound to the end of Psalms, and were rapidly sold."

A schedule is sent which shows, that since 1860, no less than 24,000 copies of the New Testament have been printed in different forms, of which there remain now on hand but 8,860 copies. An edition of 3,000 copies of the Pentateuch and the Epistle to the Hebrews is exhausted. Other portions of the word of God have also been sold, and Dr. Van Dyck remarks: "Those who are aware of the fact that, but a few years since, this people could with difficulty be induced to accept the Bible gratis, will be able duly to appreciate this other fact, that so many copies have been *sold* within so short a period." He pleads for an increase of means to carry forward the work of the press and says: "Rev. Mr. Lansing writes me from Egypt. 'The Lord is turning the land of Egypt upside down, and now is the time to cast in the seed of sound Christian literature, for which we must, in the main, look to your mission;' and again: 'Our sales are rapidly increasing and the universal cry is: Is there nothing new from Beirut.' We have several important works ready to be printed. Some of our most useful books are out of print."

Nestorians.—Mr. Perkins's letter (page 355) indicates progress in the mountain work, with native helpers in many districts vigorously prosecuting their evangelizing efforts. The marriage of a young bishop, also, and what is said of the silent influence of truth, show that labors are not without effect.

Madras.—Letters from Madras announce that Mr. Winslow is very feeble, and has decided to return at once to the United States. Mr. Hunt writes: "The dear meeting at Sunjevaroyen, [where he has a school,] is still well attended. Many sit like statues through the whole service. It is impossible to doubt that good is being done in that humble place. Go where I may, that little school-room will be stamped upon my heart."

Madura.—Mr. Rendall, writing in April, refers to his continued conviction of the importance of itinerant labors among the heathen, and says that three-fourths of the villages connected with the Madura station were visited during the year 1863. In March, he spent ten days, accompanied by Mr. Burnell, itinerating north of Madura. They visited sixty-seven villages, and addressed more than 4,000 people. "During the first three months of this year, over 150 villages have been visited." The catechists are awake to the importance of this work, and cheerfully render efficient aid. The earthen vessels, given out at his station six months before, to receive benevolent contributions, were broken on the 1st of January, and yielded something over 49 rupees—an advance of 14 rupees on the previous six months. He mentions the admission of four persons to the church, one woman and three young men.

Mr. Burnell, of the Malur station, mentions the persecution of a congregation, by Romanists, leading to the removal of some of the people, and the forming of a congregation in another place. The unusual interest manifested in a religious meeting at one of his villages recently, was very cheering; but while speaking in the town of Malur, on the first Sabbath in April, he was assaulted by a mob and beaten. But for the timely assistance of his servants and the police, he might have been seriously injured. The people were excited by the falling of a brass vessel, filled with flowers, from the head of a dancing "pusari;" an accident which they professed to suppose he had occasioned. Several persons engaged in the assault were fined by the magistrate, but a writer in the Madras Observer severely criticises the course taken, as utterly insufficient,—failing to promise protection to Europeans against native violence.

Canton.—Two brief letters from Mr. Vrooman have announced, first, the severe illness, with fever, and then the death of Mr. Bonney, of the Canton mission. He died July 27, "happy," "rejoicing in hope," "falling asleep without a struggle."

Fuh-chau.—A letter from Mr. Woodin gives account of a tour up the river Min, in April and May, his object being "to explore the field, with a view to missionary advance in that direction, to ascertain the limits, along the river, of the Fuh-chau colloquial dialect, and to distribute Gos-

pels and tracts among the people." He was accompanied by "Dr. Lyman, United States Marshal at Fuh-chau." They went by boat sixty-six miles, to Chui Kau, at the head of ordinary sail-boat navigation, thence by land to Yenping, sixty-four miles, and thence to Kienning, which is, by the river, one hundred and eighty miles from Fuh-chau. The people seemed generally friendly. Mr. Woodin preached wherever they stopped, where the language of the people would permit. At Chui Kau he five times addressed audiences "large, attentive and orderly," and here and at other places, sold many books. The Fuh-chau colloquial, it was found, ceased to be the common language of the people when they crossed the border into the prefecture of Yenping, twenty-five miles from Chui Kau, and the conclusion was that, "as a prevalent native tongue, it is confined to the people of the Fuh-chau prefecture." As they approached Kienning, placards were noticed along the road, directed against the new doctrines, and threatening to drive off all English barbarians. Accordingly, though the people did not manifest any wish to injure them, they insisted upon their leaving the place; and crowds gathering, with noisy shouts, beating of gongs, and threatening gestures, constrained them to leave, the day after their arrival. They were at first, however, well received at the public official lodgings, and within a few hours, going to a large open place, they sold from 300 to 400 books. The return to Fuh-chau was by boat. "The scenery along the river is grand, and dashing down the rapids is exciting." Mr. Woodin feels that Yenping ought soon to be occupied as a station. It has a population of eighty or ninty thousand, and is 130 miles from Fuh-chau. The people here "manifested no hostility, and were very civil."

Sandwich Islands.—Letters, station reports, &c., from the Sandwich Islands, do not present so healthful a state of things, religiously, as is desirable; and not only written communications, but various newspaper articles, indicate danger that the king and his advisers may introduce changes in the constitution, and the whole structure and action of the government, adverse to the best civil and religious interests of the people. The nation should not be forgotten at the throne of grace.

Zulus.—The extracts given from several station reports (page 353,) sustain the encouraging view presented last month, in the general letter from the mission, as to prospects in that field.

Deaths.

At Canton, China, July 27, Rev. Samuel W. Bonney, of the Canton mission.

At Canton, June 29, of cholera, Henry P., only son of Rev. Daniel Vrooman, of the Canton mission.

In India, August 3, en route from Pimplus to Ahmednuggur, George Pratt, son of Rev. W. P. Barker, of the Mahratta mission, aged five years and two months.

At Kharpoot, Turkey, August 10, Dwight Tappan, son of Rev. C H. Wheeler, of the Eastern Turkey mission, aged two years, one month and eleven days; also, August 19, Hattie Stanley, and August 27, Katie Bryant, daughters of Rev. Orson P. Allen, of the same mission, aged, respectively, ten months; and two years, ten months and twenty-one days.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.			
Brunswick, Cong. ch. and so.	18 25		
West Falmouth, 2d ch. and so.	30 00	—48 25	
Penobscot co. Aux. So. E. F. Duren, Tr.			
Bangor, Central ch. and so.	318 90		
Garland, Members of cong. ch.	9 25		
Hampden, Cong. ch. and so.	43 77	—371 92	
York Conf. of chs. Rev. G. W. Cressey, Tr.			
Biddeford, 1st cong. ch. and so.	18 00		
South Berwick, Rev. E. W. Allen,	5 00	—23 00	
			443 17
Bethel, 1st cong. ch. and so.	30 00		
Blue Hill, L. Townsend,	2 60		
Dennisville, Cong. ch. and so.	20 00		
East Machias, Union ch. and so. wh. cons. Stephen H. West an H. M.	100 00		
Farmington, Cong. ch. m. c.	2 00		
Fryeburg, Cong. ch. and so.	36 85		
South Paris, Cong. ch. and so.	31 63		
Waterville, do.	7 50	—230 58	
			673 75

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
Keene, Ezra Livermore, which with prev. dona. cons. Chas. H. Livermore an H. M.	50 00	
Marlboro', Cong. ch. and so.	8 42	—58 42

Grafton co.
Hanover, Dartmouth Coll. ch. 131 09
Piermont, Cong. ch. and so. 27 00—158 09
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Milford, Cong. ch. and so. 36 00
Nashua, Olive st. ch. F. B. Merriam, 20 00—56 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, Mrs. R. B. Humphrey, 5 00
Exeter, 2d cong. ch. and so. 138 00
Hampton, Cong. ch. and so. 25 00—168 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Acworth, Cong. ch. and so. 40 13
Claremont, D. M. Ide, 10 00
Meriden, Cong. ch. and so. coll. 69; m. c. 41,45; Chr. Fra. K. U. Acad. 4,42; 114 87—165 00
695 51

Barrington, Horace Drew, a dec'd soldier, 5 00
Colebrook, Cong. ch. m. c. 11 26—16 26
621 77

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bristol, Cong. ch. and so. 35 00
Ferrisburg, do. 25 00
Orwell, A friend, 5 00—65 00
Chittenden co. E. A. Fuller, Tr.
Burlington, An individual, 3 00
Hinesburg, Cong. ch. ad'l, 12 00
Underhill, 1st cong. ch. and so. 30 50—45 50
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 8 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Thetford, Cong. ch. and so. 29 25
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Irasburg, Cong. ch. and so. 37 05
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, TRUMAN HOOKER, wh. cons. himself an H. M. 100 00
Washington co. Aux. So. G. W. Scott, Tr.
Montgomery, Rev. S. Paine, 6 00
Waterbury, Cong. ch. m. c. 18 00—24 00
Windham co. Aux. So. F. Tyler, Tr.
West Brattleboro', A. Dunkle, 10 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Royalton, Cong. ch. and so. 52 62
371 42

"Chaplain," 30 00
Cambridge, Rev. E. W. 3; E. Bentley, 1; Miss Foote, 1; 5 00—35 00
406 42

MASSACHUSETTS.

Barnstable co.
Falmouth, 1st cong. ch. ad'l, 22 10
Wellfleet, 2d cong. ch. and so. 16 00—38 10
Boston, (Of wh. from a friend, 100; do. 50; do. 2; "One who loves Zion," 10;) 2,494 15
Brookfield Asso. W. Hyde, Tr.
Brookfield, A. W. REED, wh. with prev. dona. cons. himself an H. M. 50 00
Essex co.
Andover, "Brother," 1 00
Danvers, A thank-offering, 10 00
Lawrence, A friend, 200 00
Salem, Tabernacle ch. m. c. 35 38—246 38
Essex co. North Aux. So.
Haverhill, S. C. Sawyer, 2; G. Carleton, 1; 3 00
Newburyport, First parish, Turkish Missions Aid So. 20 00—23 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. ch. and so. 22 00
Middleton, Cong. ch. and so. 42 00—64 00
Franklin co. Aux. So. L. Merriam, Tr.
Charlemont, Rev. J. S. Whitman, 5 00
Conway, Cong. ch. m. c. 121 41—126 41
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. Hallock. 2 00
Hatfield, George W. Hubbard, 10 00
Southampton, Rev. A. D. Stowell, 12 50—24 50
Middlesex co.
Boxboro', Evan. ch. m. c. 3 10
Cambridge, 1st evan. cong. ch. J. M. Cutter, wh. cons. MARSHALL M. CUTTER an H. M.; 100 00
Concord, 2d cong. ch. and so. 82 10
East Cambridge, Evan. cong. ch. m. c. 9 80
Framingham, Hollis ch. m. c. 100 00
Wayland, Cong. ch. and so. 48 60
West Cambridge, Ortho. cong. ch. and so. of wh. from JOSEPH BURRAGE, 100, wh. cons. himself an H. M. 989 95
West Newton, Cong. ch. and so. 44 50
Woburn, 1st cong. ch. ad'l, 202 30—1,580 35
Norfolk co.
Brookline, Harvard cong. ch. 50 00
East Medway, 1st ch. m. c. 11 12
Medfield, 2d cong. ch. and so. 25 30
Needham, Cong. ch. and so. 10 00
Roxbury, Vine st. ch. m. c. 36 00
West Medway, Cong. ch. and so. 39,80; Two friends, 2; 41 80
West Roxbury, So. evan. ch. m. c. 40 75
Wrentham, Handel Pond, 5 00—219 97
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st parish, wh. with prev. dona. cons. JONATHAN FRENCH an H. M. 61 70
East Weymouth, Cong. ch. and so. 25 00
Quincy, Cong. ch. m. c. 6 00—92 70
Plymouth co.
North Carver, Cong. ch. and so. 11 10
Plymouth, 3d ch. and so. 65 00—76 10
Taunton and vic.
Norton, Trin. cong. ch. 18 05
Worcester co. Central Asso. E. H. Sanford, Tr.
Berlin, Cong. ch. m. c. 41 43
Worcester co. South, W. C. Capron, Tr.
Westboro', Evan cong. ch. and so. 106 75
5,201 89

Chelsea, Winnisimmet ch. special m. c. 531,80; a friend, 2; 533 80
Huntington, W. F. A. 2 00
Rehoboth, Cong. ch. m. c. 10 00
Washington, Un. ch. M. M. Blake, 5 00—550 80
5,752 69

RHODE ISLAND.

Bristol, Cong. ch. and so. coll. 54,92; m. c. 6,08; la. miss. so. 49; 110 00
Kingston, Cong. ch. and so. 8,24; Mrs. M. K. French, 3; 11 24
Providence, A friend, 2 00—123 24

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
New Canaan, Mrs. L. B. Whitlock, 1 00
Stamford, 1st cong. ch. and so. 103 00
Stratford, G. Loomis, 4 00
Wilton, Mrs. J. G. Rowland, 10 00—118 00
Middlesex Asso. John Marvin, Tr.
Middle Haddam, 1st cong. ch. 5 00
Middletown, Two friends, 15 00—20 00
New Haven City, Aux. So. F. T. Jarman, Agent.
United m. c. 4,51; North ch. m. c. 5; Three friends, 10, 5, and 1; Miss Starr, 10, Yale coll. ch. ad'l, 8; Wm. Black, 8th Conn. Vols., 5; 48 51
New Haven co. West Conso. W. Atwater, Tr.
Milford, Cong. ch. and so. 50 00
Orange, do. 26 65
Naugatuck, do. 20 05—96 70
Tolland co. Aux. So. E. B. Preston, Tr.
Stafford Springs, George M. Ives, 100; wh. cons. Mrs. MARY M. IVES an H. M., incorrectly reported in October Herald.
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Thompson, A friend, wh. cons. Mrs. SARAH M. GRAVES an H. M. 100 00
383 21

Legacies.—Hartland, Loly G. Merrill, by H. W. Brown, 325 75
Pomfret, John P. Prentice, by Chas. Matthewson, Ex'r, 25 00—350 75

733 96

NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.
Auburn, Arthur D. Millard, 100, wh. cons. Rev. H. N. MILLARD an H. M.; Mrs. S. S. Goss, 20; 120 00
The Square, Thomas H. Phelps, 10; U. Benedict, 5; 15 00
Ira Briggs, 55 00—190 00
Buffalo and vic. H. Stillman, Agent.
Batavia, Pres. ch. ad'l, 18 00
Buffalo, 1st pres. ch. ad'l, 329 19
Lancaster, Pres. ch. 15 00—362 19
Geneva and vic. W. H. Smith, Agent.
Geneva, Pres. ch. 164 55
New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. from WALTER BRINCKERHOFF, Jr., 80, wh. with prev. dona. cons. himself an H. M.; W. L. King, 500; Mrs. Samuel Holmes, 100, wh. cons. SAMUEL HOLMES an H. M.; a friend, 2; 847 73

1,564 47

Albany, 4th pres. ch. for. miss. so. 100 00
Adams, Pres. ch. 91 50
Cameron, C. P. Hulbord, 50; Ann M. Hulbord, 5; Addie Hulbord, 5; less exp's, 30c.; 59 70
Caton, Mrs. Charlotte Hill, 2 24
Cazenovia, Ladies, for China, 30 00
East Palmyra, Pres. ch. wh. cons. Rev. A. H. LILLY an H. M. 50 01
Goldens Bridge, Two friends, 10 00
Hopewell, William D. Gorham, 50
Henrietta, Cong. ch. and so. 29 60
Huron, Pres. ch. bal. 17 00
Junius, Pres. ch. 10 40
Lebanon Springs, Mrs. S. C. Wheaton, 2 00
Madison, Cong. ch. la. cent so. 16 00
Maine, Ch. ad'l, 1 00
Malden, David Bigelow, 18 00
Marcellus, Pres. ch. bal. 13 00
Middletown, 1st pres. ch. bal. 18 00
Moira, Cong. ch. and so. bal. 15 50
Montgomery, 1st pres. ch. bal. wh. with prev. dona. from THEO. L. JACKSON cons. him an H. M. 88 00
New Haven, Pres. ch. 92 42
New York Mills, Pres. ch. wh. cons. Rev. C. FITCH an H. M. 100 00
Ogden. Pres. ch. 32 50
Perry Centre, Cong. ch. bal. wh. with prev. dona. cons. Rev. C. B. LORD an H. M. 50
North East Centre, Cong. ch. and so. 10 00
Phelps, Tabitha Sheffield, 10; Mrs. Wm. H. Jackson, 5; 15 00
Poughkeepsie, Pres. ch. m. c. 21 30
Pultney, Pres. ch. 6 00
Riverhead, cong. ch. and so. 30 00
Red Creek, Pres ch. 4 00
Saratoga Springs, thank-offering from a friend, 500; S. W. Cushing, 5; 505 00
Sinclairville, Cong. ch. and so. wh. cons. Rev. E. D. CHAPMAN an H. M. 50 00
Sidney Centre, Cong. ch. and so. 2 58
Smyrna, do. 16 00
Troy, Rev. C. Redfield, 10 00
Wellsville, 1st cong. ch. and so. 10 40
Washingtonville, 1st pres. ch. 18 60
West Dresden, Pres. ch. 5 00
Yonkers, 1st pres. ch. m. c. 50 00-1,551 75

3,116 22

Legacies.—Albany, Nathaniel Wright, by A. McClure, 100 00
Waterloo, John McAlister, by Mrs. McAlister, Ex'x, to cons. DAVID H. HOUGHTALING an H. M. 150 00—250 00

3,366 22

NEW JERSEY.

Caldwell, Pres. ch. coll. 116; m. c. 54; 170 00
Chester, 1st cong. ch. and so. 13 50
Dover, Pres. ch. wh. cons. WILLIAM E. MAGIE an H. M.; 135 00
Hoboken, 1st pres. ch. m. c. 50 00
Orange, 1st pres. ch. wh. cons. Rev. C. C. BALDWIN an H. M. 347 79
Parsippany, Brick pres. ch. 22 50
Plainfield, 2d pres. ch. 93 42—832 21

Legacies.—Burlington, Elias Boudinot, by Edward J. C. Atterbury, 5,935 00

6,767 21

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, J. D. L. 10; for Bebek, 6; for exch. 9; 1st Independent pres. ch. 25; Clinton st. ch. W. H. F. 2,50; Tabor pres. ch. 4,37; 56 87
Harrisburg, 1st pres. ch. 327 50—384 37
Beaver Dam, Pres. ch. 4 75
Edinboro', do. 15 00
Lock Haven, G. B. Perkins, 3 67
Minersville, Welsh cong. ch. 15 00
Montrose, Pres. ch. 100 00
North East, do. 15 40
Philadelphia, M. K. Wetherill, 75 00
Pittsburg, Members of 3d pres. ch. 415 00
Sugar Grove, Mrs. M. Ricker 6; E. Ricker, 1; Miss Farnsworth, 4; 11 00
Tioga, A friend, 1 00—655 82

1,040 19

DISTRICT OF COLUMBIA.

Washington, Leonidas Coyle, 50; 4th pres. ch. m. c. 108,13; 158 13

VIRGINIA.

Charlestown, A friend, 5 00

LOUISIANA.

New Orleans, Surgeon BENJ. DUNHAM, Jr., wh. cons. himself an H. M. 100 00

OHIO.

By William Scott.
Attica, Pres. ch. 21 50
Berlin, do. 15 00
Columbus, 2d pres. ch. wh. cons. Rev. JOHN Q. HALL an H. M. 50 00
Cincinnati, 3d pres. ch. m. c. 11,10; Mrs. Judge Burnet, 100; 111 10
Huron, Rev. F. Z. Rossiter, 5 00
New Albany, 3d pres. ch. bal. 14 00
Reynoldsburgh, Pres. ch. 22 60
Rising Sun, do. 33 00
Rome and Sandy Spring, Pres. ch. bal. 5 00
Southport, Pres. ch. 20 60
Walnut Hills, C. C. Hine, 50; Lane sem. ch. m. c. 8,80; 58 80
Dayton, J. A. J. Inskeep, 10 00
Jersey, Pres. ch. m. c. 15 05
Monroeville, Pres. and cong. chs. bal. 10 00—391 05
Castalia, Cong. ch. and so. 14 50
Coolville, Cong. ch. and so. 31 10
Crestline, Andrew Forge, 64th Ohio Vols., 10 00
Johnstown, Rev. H. A. Merrill and wife, 10 00
Richfield, Horace Smith, 2 00
Syracuse, Welsh cong. ch. 25 60—93 20

484 25

INDIANA.

By William Scott.
Bainbridge, Pres. ch. 13 20
Indianapolis, 2d pres. ch. m. c. 10 00
Leavenworth, Pres. ch. 2,80; Rev. W. R. Higgins, 5; 7 80
Rockville, Rev. J. Hawks, 15 00
Troy, Pres. ch. 6 50—52 50

Indianapolis, D. Yondes, 6,169.57; 2d pres. ch. (400, in Oct. Herald, inc. reported from W. N. Jackson,) wh. cons. Rev. H. A. EDSON, G. O. BRACKEBUSH, MAGGIE R. WISEMAN, CHARLES E. DARKE, and CHARLES W. HUBBARD by his father, 72; 6 241 57
Madison, 2d pres. ch. 62 25
Terre Haute, Mrs. Mary H. Ross, from the estate of Amory Kinney, wh. cons. J. C. ROSS, Mrs. MARY H. ROSS, CHARLOTTE A. ROSS, Mrs. A. ABBOTT, Mrs. FANNIE ROSS, JAMES LYON. Jr., A. J. ROSS, Mrs. MARTHA ROSS, SIMON ROSS, and Mrs. HUGH ROSS, H. M. 1,000 00 7,303 82

7,356 32

ILLINOIS.

Abingdon, Cong. ch. and so. 10 00
Avon, do. 10 00
Chicago, Mrs. C. D. Dill, 3 00
Como, Cong. ch. ad'l, 10 00
Du Page, Robert Strong, 50 00
Freeport, Ev. St. John's cong. 18 40
Galesburg, 2d pres. ch. 62 10
Lake Forest, Pres. ch. m. c. 45 33
Lamoile, An aged friend, 5 40
Lemont, S. Norton, 10; Dr. Hall, 10; Mr. Irving, 5; G. Hall, 2; Mr. Parsons, 2; H. A. Singer and others, 31; 60 00
Lincoln, Cong. ch. and so. 6 50
Marshall, Cong. ch. 11,50; Rev. J. Chapman, 2,50; 14 00
Pleasant Corners, M. C. Smith, 2 00
Plymouth, Cong. ch. ad'l, 1 00
Quincy, C. B. 5 00
Rantoul, Jersey pres. ch. 7 00
Rock Run, Ev. St. Paul's cong. 18 60
Troy, Pres. ch. 8 25
Wethersfield, Cong. ch. and so. 21,60; Rev. W. F. Vaill, 5; 26 60—363 18

MICHIGAN.

Blissfield, 1st pres. ch. 5 80
California, do. 5 79
Grand Rapids, Cong. ch. bal. 4 00
Hancock, O. K. Patterson, 50 00
Litchfield, A friend, 5 00
Palmyra, 1st pres. ch. m. c. 8 20
Quincy, Pres. ch. 5 73
Romeo, Mrs. B. Clark, 20; Miss Clark, 5; 25 00
South Boston, Rev. T. Williston, 5 00
Ypsilanti, Pres. ch. 126 15—240 67

WISCONSIN.

Beloit, Pres. ch. (of wh. fr. a friend, 10;) 65 00
Deanville, Mrs. Nathan Smith, 10 00
Fulton, 1st cong. ch. and so. 13 00
Geneva, Pres. ch. 10 00
Green Bay, D. Butler, 3 00
Janesville, Cong. ch. and so. 27 76
Lodi, Rev. A. Sedgwick, 2 00
Menasha, A friend, 100 00
Milwaukee, Spring st. cong. ch. and so. 45,68; 4th cong. ch. and so. 23,50; 69 18
Rosendale, Cong. ch. and so. 41 45
Salem Station, Wm. Munson, 5; E. Munson, 3; C. B. Wright, 1; others, 2; 11 00
Whitewater, Cong. ch. bal. 2 25—354 64

IOWA.

Centreville, 1st pres. ch. m. c. 8 00
Earlville, Rev. H. E. Boardman, 5; reported, Sept. fr. Pennsylvania.
Elk River, Cong. ch. and so. 5 10
Sabula, do. 5 10—18 20

MINNESOTA.

Goodhue and W. Florence, Chs. wh. cons. Rev. J. W. HANCOCK an H. M. 39 10
Lakeland, Isabella B. Riggs, ad'l, 5 00
St. Paul, Plymouth ch. 11,25; pres. ch. House of Hope, m. c. 14,50; 25 75
Wabasha, F. C. Noyes, 2 00—71 85

CALIFORNIA.

San Francisco, L. P. Fisher, 150 00

OREGON.

Portland, Cong. ch. m. c. 20 00
The Grove, do. 5 00—25 00

NEBRASKA TERRITORY.

Omaha, Pres. ch. 5 00

Unknown, A friend, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota, Shakopee, Minn., Rev. S. W. Pond and wife, 15; Fort Thompson, Rev. J. P. Williamson, 5; 20 00
Montreal, Can., Cong. ch. Mrs. Henry Lyman, ad'l, 224 00

244 00

MISSION SCHOOL ENTERPRISE.

MAINE.—East Searsport, s. s. 4 50

NEW HAMPSHIRE.—Bennington, s. s. 8,50; Campton, s. s. 31,08; Fisherville, s. s. 50; Marlboro', Juv. circle, 11; Meriden, s. s. 8,75; Rye, s. s. 5; 114 33

VERMONT. — Brownington, s. s. 1,20; Glover, s. s. 2,07; Lunenburg, Little Johnnie, 20c.; St. Johnsbury, s. s. 10; Peacham, s. s. 15,60; 29 07

MASSACHUSETTS.—Auburndale, s. s. 20; Jamaica Plains, Harry, Alice and Robbie, 65c.; Lunenburg, Rev. W. A. Mandell and others, 18; Pittsfield, 1st cong. s. s. 25; Watertown, Helen Gage, 75c.; West Roxbury, ev. cong. s. s. 8,70; 73 10

CONNECTICUT. — North Haven, Mrs. Linsley's s. s. class, 1 00

NEW YORK.—Ashland, s. s. 10; Augusta, cong. s. s. W. G. Cummings, 5; Butternuts, pres. s. s. 10; Washingtonville, s. s. 5; 30 00

NEW JERSEY.—Caldwell, Pres. s. s. 35; Madison, 1st pres. s. s. 42,25; 77 25

PENNSYLVANIA.—Montrose, Pres. s. s. 11 56

OHIO.—Castalia, s. s. 70c.; Coolville, s. s. 50c.; Wilkesville, pres. s. s. 13; 14 20

INDIANA.—Madison, Centr. mission s. s. 20 00

ILLINOIS.—Galena, 1st pres. ch. s. s. 73; Lake Forest, pres. s. s. 20; 93 00

MICHIGAN.—La Plaisance Creek, s. s. 2 00

IOWA.—Kossuth, 1st pres. s. s. 7 28

WISCONSIN. — Delavan, Miss Adams' Bible class, 20 00

KANSAS.—Wabaunsee, s. s. 5 00

502 29

Donations received in September, 23,033 23
Legacies, 6,535 75

$29,568 98

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